

Morning prayer.

forgeuenes of the same by his infinite goodnes and mercy. And although we ought at all times humble to acknowledge our sinnes before **G O D**, yet ought we most chiefly so to do, when we assemble and meete together, to render thanks for the great benefites that we haue receiued at his handes, to let forth his most worthe praise, to heare his moste holy worde, and to aske those thinges which be requisite & necessary as well for the body as the soule. Wherefore I praye and beseeche you, as many as be here present, to accompany me with a pure heart and humble voice, vnto the throne of the heauenly grace saying after me.

A generall confession to be said of the whole congregattion, after the Minister, kneeling.



Almightie and most mercifull father, we haue erred and strayed from thy wayes like lost shepe, we haue folowed to much the deuices and desires of our owne herts, we haue offended against thy holy lawes, we haue left vndone those thinges which we ought to haue done, and we haue doone those thinges which we ought not to haue doone, and there is no health in vs, but thou **O** Lorde haue mercy vpon vs miserable offendours. Spare thou them **O** God, which confesse their faultes. Restore thou them that be penitent, according to thy promises declared vnto mankinde in Christ Jesu our Lorde. And graunt, **O** moste mercifull father, for his sake, that we may hereafter liue a godlye, righteous, and sober life, to the glorie of thy holy name Amen.

A ii

The

British Museum, London, England, 1854, May 10

M. 11. 10. 11

Morning prayer.

The absolution to be pronounced by the Minister alone.



Almightie God, the father of our lord
Jesus Christ, which desireth not the
death of a sinner, but rather that he
may turne from his wickednes and
liue, and hath geuen power and com-
maundement to his Ministers, to de-
clare and pronounce to his people being penitent,
the absolution and remission of their sinnes, he
pardoneth and absolueth all them which truely re-
pent, and vnfaignedly beleue his holye Gospel.
Wherefore we beseeche him to graunt vs true repen-
taunce and his holy spirite, that those thinges may
please him whiche we do at this present, and that
the rest of our life hereafter may be pure and holy,
so that at the last we may come to his eternall ioye
through Jesus Christ our Lorde.

¶ The people shall answer. Amen.

¶ Then shal the Minister begin the Lordes prayer with
a loude voice.



Our father which art in heauen, ha-
lowed be thy name. Thy kingdome
come. Thy will be done in earth as
it is in heauen. Geue vs this daye
our dayly bread. And forgeue vs our
trespasses, as we forgeue them that
trespasse against vs. And leade vs not into tempta-
tion. But deliuer vs from euill. Amen.

¶ Then likewise he shall say.

¶ Lorde open thou our lippes.

¶ Answer.

And our mouth shall shewe forth thy praise.

¶ Priest.

¶ God

Morning prayer.

O God make speede to saue vs.

¶ Aunswere.

O Lorde make haste to helpe vs.

¶ Priest.

Gloꝝy be to the father , and to the sonne , and to the holy Ghost.

As it was in the beginning, is nowe. &c.

Praise ye the Lorde.

¶ Then shalbe saide or songe this Psalmie folowing.

D Come let vs sing vnto the Lorde : let vs hear.
Tily reioice in the strength of our saluation.

Lette vs come before his pꝛesence with thankesgeuing : and shewe our selues glad in him with Psalmes.

For the Lorde is a great God : and a great King
aboue all Gods.

In his hande are all the corners of the earth :
and the strength of the hilles is his also.

The sea is his, and he made it : and his handes
pꝛepared the drie lande.

O come , let vs wooꝝhip and fall downe : and
kneele before the Lorde our maker.

For he is the Lorde our God, and we are the peo-
ple of his pasture, and the sheepe of his handes.

To day if you will heare his voice , harden not
your heartes : as in the pꝛouocation, and as in the
day of temptation in the wildernesse.

When your fathers tempted me : pꝛoued me, and
sawe my woꝝkes.

Fortie yeres longe was I grieved with this ge-
neration , and saide : it is a people that do erre in
their heartes, for they haue not knowen my wayes.

A iii

Vnto

Morning prayer.

Unto whom I sware in my wrath: that they
shoulde not enter into my rest.

Glozy be to the father. &c. As it was in the. &c.

¶ Then shall folowe certaine Psalmes in order, as they be
appointed in a Table made for that purpose: except there be
proper Psalmes appointed for that day. And at the ende of
euey Psalm throughout the yere, and likewise in the ende
of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shal
be repeated.

Glozy be to the father, and to the sonne. &c.

¶ Then shal be read two Lessons distinctly with a loude voice,
that the people may heare. The first of the olde Testament,
the second of the newe. Like as they be appointed in the ka-
lender, except ther be proper lessons assigned for that day: the
minister that readeth the Lesson, standing and turning him
so, that he may best be heard of all such as be present. And be-
fore euey lesson, the minister shal say thus. The first, second
thirde, or fourth Chapter of Genesis or Exodus, Mathew,
Marke, or other like, as is appointed in the Kalender. And
in the ende of euey Chapter he shal say.

¶ Here endeth such a Chapter of such a booke.

¶ And to thende the people may the better heare, in suche places
where they do sing, there shal the Lessons be song in a plain
tune, after the maner of distinct reading: and likewise the
Epistle and Gospell.

¶ After the first Lesson, shall folowe Te deum laudamus, in En-
glishe, dayly through the whole yere.

*Te deum
laudamus.*



¶ Praise thee, O GOD: we knowlege
thee to be the Lorde.

¶ All the earth doth worship thee: the
father euerslasting.

¶ To thee all Angels crye aloud: the
heauens and all the powers therein.

¶ To thee Cherubin and Seraphin: continuallye
do crye. Holy, holy, holy: Lorde God of Sabaoth.

¶ Heauen and earth are full of the Maiestie of
thy

Morning prayer.

thy glory.
The glorious company of the Apostles, prayse thee.
The goodly fellowship of the Prophetes prayse thee.
The noble army of Martirs, prayse thee.
The holy Church throughout all the worlde, doth
knowledge thee.
The father of an infinite maiestie.
Thy honorable, true, and onely sonne.
Allo the holy ghost the comforter.
Thou art the king of glory, O Christ.
Thou art the everlasting sonne of the father.
When thou tokest vpon thee to deliuer man: thou
diddest not abhorre the virgins wombe.
When thou haddest ouercomed the Marpnesse of
death, thou diddest open the kingdome of heauen
to all beleuers.
Thou sittest on the ryght hande of God, in the glo-
rye of the father.
We beleue that thou shalt come to be our iudge.
We therfore pray thee helpe thy seruauntes, whom
thou hast redeemed with thy precious bloud.
Make them to be numbred with thy Sainctes, in
glory everlasting.
O Lord saue thy people: and blesse thine heritage.
Gouerne them and lift them vp for euer.
Day by day we magnifie thee.
And we worship thy name euer worlde without
ende.
Wouchsafe (O Lorde) to keepe vs this day without
sinne.
O Lord haue mercy vpon vs, haue mercy vpon vs.
O Lorde, let thy mercy lighten vpon vs: as our
trust is in thee.

Morning prayer.

O Lorde in thee haue I trusted : let me neuer be
confounded.

O this Canticke. *Benedicite omnia opera. &c.*

Benedicite.

BAll ye woorkes of the Lorde, blesse ye the
Lorde : prayse him and magnifye him for
euer.

O ye Angelles of the Lorde, blesse ye the Lorde:
prayse ye him, and magnifie him for euer.

O ye heauens, blesse ye the Lorde : prayse him
and magnifie him for euer.

O ye waters that be aboue the firmament,
blesse ye the Lorde : prayse him and magnifie him
for euer.

O all ye powers of the Lord, blesse ye the Lorde:
prayse him and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lorde:
prayse him and magnifie him for euer.

O ye starres of heauen, blesse ye the Lorde: prayse
him and magnifie him for euer.

O ye Showres and deawe, blesse ye the Lorde:
prayse him and magnifie him for euer.

O ye windes of God, blesse ye the Lorde : prayse
him and magnifie him for euer.

O ye fyre and heate, blesse ye the Lorde : prayse
him and magnifie him for euer.

O ye Winter and Sommer, blesse ye the Lorde:
prayse him and magnifie him for euer.

O ye deawes and frostes, blesse ye the lord: praise
him and magnifie him for euer.

O ye frost and colde, blesse ye the Lorde : prayse
him and magnifie him for euer.

O ye Ice and Snowe, blesse ye the Lord : prayse
him

Morning prayer.

him and magnifie him for euer.

O ye nightes and dayes, blesse ye the Lorde:
prayse him and magnifie him for euer.

O ye lyght and darkenesse, blesse ye the Lorde:
prayse him and magnifie him for euer.

O ye lightnings and cloudes, blesse ye the lord:
prayse him and magnifie him for euer.

O let the earth blesse the Lord: yea, let it prayse
him and magnifie him for euer.

O ye mountaynes and hilles, blesse ye the Lorde:
prayse him and magnifie him for euer.

O all ye greene thinges vpon the earth, blesse ye
the Lorde: praise him and magnifie him for euer.

O ye welles blesse ye the Lorde: prayse him and
magnifie him for euer.

O ye seas and fluddes, blesse ye the Lorde: prayse
him and magnifie him for euer.

O ye Whales, and all that moue in the waters,
blesse ye the Lorde: prayse him and magnifie him
for euer.

O all ye foules of the ayre, blesse ye the Lorde:
prayse him and magnifie him for euer.

O all ye beastes and cattayle, blesse ye the Lord:
prayse him and magnifie him for euer.

O ye childzen of men, blesse ye the Lorde: prayse
him and magnifie him for euer.

O let Israell blesse the Lorde: prayse him and
magnifie him for euer.

O ye Priestes of the Lorde, blesse ye the Lorde:
prayse him and magnifie him for euer.

O ye seruantes of the Lorde, blesse ye the Lord:
prayse him and magnifie him for euer.

O ye spirites and soules of the righteous, blesse
ye

Morning prayer.

ye the Lord: prayse him and magnifie him for euer.

O ye holy and humble men of heart, blesse ye the Lord: prayse him and magnifie him for euer.

O Ananias, Azarias, and Misael, blesse ye the Lord: prayse him and magnifie him for euer.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

¶ And after the second Lesson, shal be vsed and sayde
Benedictus in Englishe, as foloweth.

Benedictus.



Blessed be the Lord God of Israell: for he hath visited & redeemed his people.

And hath raysed by a mightie saluation for vs: in the house of his seruauant Dauid.

As he spake by the mouth of his holy Prophets: which haue bene sence the worlde began.

That we shoulde be saued from our enemies: and from the handes of all that hate vs.

To perfourme the mercy promised to our forefathers: and to remember his holy couenaunt.

To perfourme the othe whiche he sware to our forefather Abraham: that he would geue vs.

That we being deliuered out of the handes of our enemies: might serue him without feare.

In holynesse and righteousness before him: all the dayes of our life.

And thou childe shalt be called the Prophet of the highest: for thou shalt go before the face of the Lord to prepare his wayes.

To geue knowledg of saluation vnto his people: for the remission of their sinnes.

Through the tender mercy of our God: whereby the day spring from an high, hath visited vs.

To

Morning prayer.

To geue light to them that sit in darkenesse,
and in the shadowe of death: and to guide their fete
into the way of peace.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

Or this C. Psalme.

Iubilate.



Be ioyfull in the Lorde (all ye landes:)
serue the Lorde with gladnes, and come
before his presence with a song.

Iubilate.

Be ye sure that the Lorde he is God:
it is he that hath made vs, and not we
our selues, we are his people, and the sheepe of his
pasture.

Go your way into his gates with thankes ge-
uing, and into his courtes with praise: be thankfull
vnto him, and speake good of his name.

For the Lorde is gracious, his mercy is euerla-
sting: and his trueth endureth from generation to
generation.

Glorie be to the father, and to the sonne, and to
the holy Ghost.

As it was in the beginning, is now, and euer
shalbe worlde without ende. Amen.

¶ Then shalbe saide the Crede, by the Minister and the
people, standing.



Beleue in God the father almighty,
maker of heauen and earth. And
in Iesus Christ his onely sonne our
Lorde. Which was conceiued by the
holy Ghost, borne of the virgin Ma-
rye. Suffered vnder Ponce Pilate,
was crucified, dead, and buried. He descended into
hell. The thirde day he rose againe from the dead.

¶

Morning prayer.

He ascended vp into heauen, and sitteth on the right hande of God the father almightie. From thence shall he come to iudge the quicke and the dead. I beleue in the holye Ghost. The holy Catholique Church, the Communion of Sainctes. The forgiveness of sinnes. The resurrection of the bodye. And the life euerlasting. Amen

¶ And after that, these prayers folowing, aswell at Euening prayer as at Morning prayer, all deuoutly kneeling. The Minister first pronouncing with a loude voice.

The Lorde be with you.

¶ Aunswere.

And with thy spirite.

¶ The Minister.

¶ Let vs praye.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

¶ Then the Minister, Clerkes, and people shall say the Lordes prayer in Englishe, with a loude voice.

Our father Which art in heauen. &c.

¶ Then the Minister standing vp shall say.

O Lorde shewe thy mercie vpon vs.

¶ Aunswere.

And graunt vs thy saluation.

¶ Priest

O Lorde saue the

¶ Aunswere.

And mercifully heare vs when we call vpon thee.

¶ Priest.

Indue thy Ministers with righteousness.

¶ Aunswere.

And make thy chosen people ioyfull.

¶ Priest.

O Lorde saue thy people.

¶ Aunswere

Morning prayer.

¶ Aunswere.

And blesse thine inheritaunce.

¶ Priest.

Geue peace in our time O Lorde.

¶ Aunswere.

Because there is none other that fighteth for vs,
but only thou, O God.

¶ Priest.

O God, make cleane our heartes within vs.

¶ Aunswere.

And take not thy holy spirite from vs.

¶ Then shall folowe thre Collectes. The first of the daye,
which shalbe the same that is appointed at the Communion.
The seconde for peace. The thirde for grace to liue well. And
the two last Collectes shall neuer aulter, but dayly be saide at
Morning prayer throughout all the yere, as foloweth.

¶ The seconde Collect for peace.

O God, whiche art aucthour of peace and loue
of concorde, in knowledge of whom standeth
our eternall life, whose seruice is perfect free-
dome: Defende vs thy humble seruauntes in all
assaultes of our enemies, that we surely trusting
in thy defence, may not feare the power of any ad-
uersaries, through the might of Iesus Christe our
Lorde. Amen.

¶ The thirde Collect for grace.

O Lorde our heauenlye father, almightie and
euerlasting God, which hast safely brought
vs to the beginning of this day, defende vs
in the same with thy mightie power, and graunt
that this day we fall into no sinne, neither runne
into any kinde of daunger, but that all our doings
may be ordered by thy gouernaunce, to do alwaies
that is righteous in thy sight, through Iesu Christ
our Lorde. Amen.

An order for Euening

prayer, throughout the yere

¶ The Priest shall say.

Our father Which art in heauen. &c.

¶ Then likewise he shall say.

O Lorde open thou our lippeg.

¶ Aunswere.

And our mouth shall shewe forth thy praise.

¶ Priest.

O God make speede to saue vs.

¶ Aunswere.

O Lorde make haste to helpe vs.

¶ Priest.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

Praise ye the Lorde.

¶ Then Psalmes in order as they be appointed in the Table for Psalmes, except there be proper Psalmes appointed for that day. Then a Lesson of the olde Testament, as is appointed likewise in the Kalender, except there be proper Lessons appointed for that daye. After that, Magnificat in Englishe as foloweth.

Magnificat



My soule doth magnifie the Lorde:
and my spirite hath reioiced in God
my Sauour.

For he hath regarded: the lowe-
lynnesse of his handmaiden.

For beholde, from henceforth: all
generations shall call me blessed.

For he that is mightie hath magnified me: and
holy is his name.

And his mercie is on them that feare him: tho-
roughout all generations.

De

Euening prayer.

Let the people prayse thee, O God: let all the people prayse thee.

Then shall the earth bring forth her encrease: and God, euen our owne God shall geue vs his blessing.

God shall blesse vs, and all the endes of the world shall feare him.

Gloꝛy be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

¶ Then shall folowe the Crede with other prayers, as is before appointed at Morning prayer after Benedictus. And with thre Collectes: First of the day, the seconde of peace, the thirde, for ayde agaynst all perils, as hereafter foloweth: Whiche two last Collectes shall be dayly sayde at Euening prayer, without alteration.

¶ The seconde Collect at Euening prayer.

God, from whom all holy desires, all good counsailes, and all iuste workes do procede: geue vnto thy seruantes that peace, whiche the world can not geue: that both our hartes may be set to obey thy commaundementes, and also that by thee, we beinge defended from the feare of our enemies, may passe our time in reste and quietnes: through the merites of Iesus Christ our Sauour. Amen.

¶ The thirde Collect for ayde against all perils.

Fighten our darknes we beseeche thee, O Lord, and by thy great mercy defende vs from all perils and daungers of this night, for the loue of thy only sonne our sauour Iesus Christ. Amen.

¶ In the feastes of Christmas, the Epiphanie, Saint Mathie, Easter, Thassention, Pentecost, Saint Iohn Baptist, Saint James, Saint Bartholomewe, Saint Mathewe, Saint Simon and Jude, Saint Andrew, and Trinitie Sunday: shall be songe or sayd immediately after Benedictus, this confession of our Christian fayth.

Euening prayer.

*Quicumque
vult.*



No soeuer will be saved : befoze all thinges it is necessary that he holde the Catholique fayth.

Which faith, except euery one do kepe holy and vndefiled : without doubt he shall peryshe everlastingly.

And the Catholique fayth is this : that we woꝛship one God in trinitie, and trinitie in vnitie.

Neither confoundinge the persons : noꝛ deuindinge the substaunce.

For there is one person of the father, another of the sonne : and another of the holy ghost.

But the Godhead of the father, of the sonne, and of the holy ghost, is all one : the glory equall, the maiestie coeternall.

Suche as the father is, suche is the sonne : and suche is the holy ghost.

The father vncreate, the sonne vncreate : and the holy ghost vncreate.

The father incomprehensible, the sonne incomprehensible : and the holy ghost incomprehensible.

The father eternall, the sonne eternall : and the holy ghost eternall.

And yet they are not thre eternalles : but one eternall.

As also there be not thre incomprehensibles, noꝛ thre vncreated : but one vncreated, and one incomprehensible.

So likewise the father is almightie, the sonne almightie : and the holy ghost almightie.

And yet they are not thre almighties : but one almightie.

So the father is God, the sonne is God, and the holy

Euening prayer.

holy Ghost is God.

And yet are they not thre Gods: but one God.

So likewise the father is Lorde, the sonne Lorde:
and the holy Ghost Lorde.

And yet not thre Lordes: but one Lorde.

For like as we be compelled by the Christian veritie: to acknowledge euery person by him selfe to be God and Lorde.

So are we forbidden by the Catholique religion: to say there be thre Gods or thre Lordes.

The father is made of none: neither created nor begotten.

The sonne is of the father alone: not made, nor created, but begotten.

The holy ghost is of the father & of the sonne: neither made, nor created, nor begotten, but proceeding.

So there is one father, not thre fathers, one sonne, not thre sonnes: one holpe ghost, not thre holy ghostes.

And in this Trinitie none is afore or after other: none is greater or lesse then another

But the whole thre persons: be coeternall together and coequall.

So that in all thinges as is aforesaide: the vnitie in Trinitie, and the Trinitie in vnitie is to be worshipped.

He therfore that will be saued: must thus thinke of the Trinitie.

Furthermore, it is necessarie to euerlasting saluation: that he also beleue rightly in the incarnation of our Lorde Iesu Christ.

For the right faith is, that we beleue and confesse: that our Lorde Iesus Christe the Sonne of

Euening prayer.

God, is God and man.

God, of the substance of the father, begotten before the worldes: and man of the substance of his mother, borne in the worlde.

Perfect God, and perfect man: of a reasonable soule, and humaine fleſhe ſubſiſting.

Equall to the father as touching his Godhead: and inferiour to the father touching his manhood.

Who although he be God and man: yet he is not two, but one Chriſt.

One, not by conuerſion of the Godhead into fleſhe: but by taking of the manhood into God.

One altogether, not by confuſion of ſubſtance: but by vnitie of perſon.

For as the reaſonable ſoule and fleſhe is one man: ſo God and man is one Chriſt.

Who ſuffered for our ſaluation: deſcended into hell, roſe againe the thirde day from the dead.

He aſcended into heauen, he ſitteth on the right hande of the father, God almightie: from whence he ſhall come to iudge the quicke and the dead.

At whole comming all men ſhall riſe againe with their bodieſ: and ſhall geue accompt for their owne workes.

And they that haue done good, ſhall go into life euerlaſting: and they that haue done euill, into euerlaſting fire.

This is the Catholique faith: whiche excepte a man beleue faithfully, he can not be ſaued.

Glorie be to the father, and to the ſonne. &c.

As it was in the beginning, is nowe. &c.

¶ Thus endeth the order of Morning and Euening prayer, through the whole yere.

22 Here folovveth the Letanie, to be vsed vpon
Sundayes, VVednesdayes, and Frydayes, and
at other times, when it shalbe commaunded
by the Ordinarye.



God the father of heauen: haue mercie
vpon vs miserable sinners.

O God the father of heauen: haue mercy vpon
vs miserable sinners.

God the sonne redeemer of the worlde:
haue mercy vpon vs miserable sinners.

O God the sonne redeemer of the worlde: haue mercy vpon
vs miserable sinners.

God the holy ghost, proceeding from the father
and the sonne: haue mercye vpon vs miserable
sinners.

O God the holy ghost, proceeding from the father and the
sonne: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons
and one **G D D**: haue mercie vpon vs miserable
sinners.

O holy, blessed, and glorious Trinitie, three persons and one
God: haue mercy vpon vs miserable sinners.

Remember not Lorde our offences, nor the offences
of our forefathers, neither take thou vengeance
of our sinnes: spare vs good Lorde, spare thy people
whom thou hast redeemed with thy most precious
bloud, and be not angrie with vs for ever.

Spare vs good Lorde.

From all euill and mischief, from sinne, from the
craftes and assaults of the deuill, from thy wrath,
and from euerlasting dampnation.

Good Lorde deliuer vs.

From all blindness of heart, from pride, vaine glorie
and hipocrisie, from enuye, hatred, and malice,

B iii

and

The Letany.

and all vncharitablenes.

Good Lorde deliuer vs.

From fornication and all other deadly sinne, and from all the deceiptes of the worlde, the fleſhe and the deuill.

Good Lorde deliuer vs.

From lightning and tempeſt, from plague, peſtilence, and famine, from battaile and murther, and from ſodaine death.

Good Lorde deliuer vs.

From ſedition and priuie conſpiracie, from all falſe doctrine and hereſie, from hardneſſe of heart, and contempt of thy worde and commaundement.

Good Lorde deliuer vs.

By the miſterie of thy holy incarnation, by thy holy natiuitie and circumciſion, by thy Baptiſme, faſting and temptation.

Good Lorde deliuer vs.

By thine agony and bloudy ſweatte, by thy Croſſe and paſſion, by thy precious death and buriall, by thy glorious reſurrection and aſſention, and by the comming of the holy Ghoſt.

Good Lorde deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the daye of iudgement.

Good Lorde deliuer vs.

We ſinners do beſeeche thee to heare vs (O Lorde God) and that it may pleaſe thee to rule and gouerne thy holy Churche vniuerſallye in the right waye.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to kepe and ſtrengthen in the true worſhipping of thee, in righteouſnes and holynes.

The Letany.

holynes of lyfe thy seruant ~~Elizabeth~~ our most
gracious **Queene** and gouernour.

VVe besече thee to heare vs good Lorde.

That it may please thee to rule her heart in thy
sayth, feare and loue, and that she may euermore
haue affiaunce in thee, and euer seeke thy honour
and glory.

VVe besече thee to heare vs good Lorde.

That it may please thee to be her defender and
keeper, geuing her the victorie ouer all her ene-
mies.

VVe besече thee to heare vs good Lorde. ✱

That it may please thee to illuminate all By-**Queene Ann**
shoppes, Pastours, and Ministers of the Churche, **Prince Henry**
with true knowledge and vnderstanding of thy and all the ky
woorde, and that bothe by theyr preaching and **and Queenes**
living, they may set it forth, and shewe it accor- **Royall yssue**
dingly.

VVe besече thee to heare vs good Lorde.

That it may please thee to endue the Lordes of the
counsaille, and all the nobilitie, with grace, wise-
dome, and vnderstanding.

VVe besече thee to heare vs good Lorde.

That it may please thee to blesse and keepe the
Magistrates, geuing them grace to execute iustice,
and to maynteine trueth.

VVe besече thee to heare vs good Lorde.

That it may please thee to blesse and keepe all thy
people.

VVe besече thee to heare vs good Lorde.

That it may please thee to geue to all nations, vni-
tie, peace, and con corde.

VVe besече thee to heare vs good Lorde.

B iiii

That

The Letany.

That it may please thee to geue vs an harte to loue and dread thee, and diligently to lyue after thy commaundementes.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to geue all thy people increase of grace, to heare meekely thy worde, and to receyue it with pure affection, and to bringe forth the fruites of the spirite.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to bring into the waye of trueth, all suche as haue erred and are deceiued.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to strengthen suche as do stande, and to comfort and helpe the weake harted, and to rayse vp them that fall, and finally to beate downe Sathan vnder our feete.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to succour, helpe, and comfort, all that be in daunger, necessitie, and tribulation.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to preserue all that trauell by lande or by water, all women labouring of child, all sicke persons and yonge children, and to shewe thy pitie vpon all prisoners and captiues.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to defende and prouide for the fatherlesse children and widdowes, and all that be desolate and oppressed.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to haue mercy vpon all men.

VVe beseeche thee to heare vs good Lorde.

That it may please the to forgeue our enemies, persecutours & slanderers, and to turne their hartes.

De

The Letany.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to geue and preserue to our
ble the kindly frutes of the earth, so as in due time
we may enioye them.

VVe beseeche thee to heare vs good Lorde.

That it maye please thee to geue vs true repen-
taunce, to forgeue vs all our sinnes, negligences,
and ignorauces, and to endue vs with the grace
of thy holy spirite, to amende our liues according
to thy holy worde.

VVe beseeche thee to heare vs good Lord.

Sonne of God: we beseeche thee to heare vs.

Sonne of God: we beseeche thee to heare vs.

O Lambe of God that takest away the sinnes of
the worlde.

Graunt vs thy peace.

O Lambe of God that takest away the sinnes of
the worlde.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

But deliuer vs from euill. Amen.

The Versicle.

O Lorde deale not with vs after our sinnes.

Answer.

Neither rewarde vs after our iniquities.

¶

The Letanie.

¶ Let vs pray.



God mercifull father, that despisest not the sighing of a contrite harte, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before thee in all our troubles and aduersities whensoever they oppresse vs, and graciously heare vs, that those evils which the craft and subtiltie of the deuill or man worketh against vs, be brought to nought, and by the prouidence of thy goodnes, they maye be dispersed, that we thy seruantes being hurte by no persecutions, maye euermore geue thanks vnto thee in thy holy Church, through Iesus Christ our Lorde.

O Lorde arise, helpe vs, and deliuer vs for thy names sake.

O God we haue hearde with our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the olde time before them.

O Lorde arise, helpe vs, and deliuer vs for thine honour.

Glorie be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning, is now, and euer shall be, worlde without ende. Amen.

From our enemies defende vs, O Christ.

Graciously loke vpon our afflictions.

Pitifully beholde the sorowes of our hartes.

Mercifully forgeue the finnes of thy people.

Favourably with mercy heare our prayers.

O sonne of Dauid haue mercy vpon vs.

Both now and euer bouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lorde Christ.

The

and Suffrages.

¶ The versicle.

○ Lorde let thy mercie be shewed vpon vs.

¶ Answer.

As we do put our trust in thee.

¶ Let vs pray.



¶ Humbly beseeche thee, O father, mercifully to looke vpon our infirmities, and for the glorie of thy names sake, turne from vs all those euilles that we moste righteously haue deserued, and graunt that in all our troubles we maye put oure whole trust and confidence in thy mercie, and euermore serue thee in holynes and purenes of liuing, to thy honour and glorie, through our onely mediatour and aduocate Iesus Christ our Lorde. Amen.

¶ A praier for the Queenes Maiestie.



Lorde our heauenly father, high and mightie, King of kinges, Lord of Lordes, the onely ruler of princes, which doest from thy throne beholde al the dwellers vpon earth, moste hartily we beseech thee, with thy fauour to beholde our most gracious Soueraigne Lady Queene Elizabeth, and so replenishe him with the grace of thy holy spirite, that he may alway incline to thy will, and walke in thy waye, indue him plentifully with heauenly giftes, graunt him in health and wealth long to liue, strength her that he may banquishe and ouercome all his enemies. And finally after this life he maye attaine everlasting ioye and felicitie, through Iesus Christ our Lorde. Amen.

Almight

The Letanie.

Almightie and euerlasting God, which onelye
workest great maruailes, sende downe vppon
our Bishops and Curates, and all congregati-
ons committed to their charge, the healthfull spi-
rite of thy grace, and that they may truelye please
thee, powre vppon them the continuall dewe of thy
blessing: graunt this, O Lord, for the honour of our
Advocate and Mediatour Jesus Christ. Amen.

A prayer of Chrysostome.

Almightie God, which hast geuen vs grace at
this time, with one accorde, to make our com-
mon supplications vnto thee, and doest pro-
mise that when two or thre be gathered together
in thy name, thou wilt graunt their requestes: ful-
fill nowe, O Lorde, the desires and petitions of
thy seruantes, as maye be moſte expedient for
them, graunting vs in this worlde knowledge of
thy trueth, and in the worlde to come life euerla-
sting. Amen.

2. Corinth. 13.

The grace of our Lorde Jesus Christ, and the
loue of God, and the felowship of the holye
Ghost, be with vs all euermore. *AMEN*

¶ For raine, if the time require.

O God heauenly father, which by thy sonne
Jesus Christ, hast promised to all them that
seeke thy kingdome, and the righteousnesse
thereof, all thinges necessary to their bodyly suste-
naunce: Sende vs we beseeche thee in this our ne-
cessitie, suche moderate raine and showres, that we
maye receiue the fruites of the earth, to our com-
fort, and to thy honour, through Jesus Christ our
Lorde. Amen.

For

The Suffrages.

¶ For faire weather.

O Lord God, which for the sinne of man didst
once drowne all the world, except eight per-
sons, and afterward of thy great mercy didst
promise neuer to destroy it so againe: We humblye
beseeche thee, that although we for our iniquities
haue woorthily deserued this plague of raine and
waters, yet vpon our true repentaunce, thou wilt
sende vs suche weather, whereby we may receiue
the fruites of the earth in due season, and learne
both by thy punishment to amende our liues, and
for thy clemencie to geue thee praise and glozie, tho-
rough Iesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God heauenly father, whose gifte it is that
the raine doth fall, the earth is fruitfull,
beastes increase, and fishes do multiplie: be-
holde, we beseeche thee thafflictions of thy people,
and graunt that the scarcitie and death (whiche
we do nowe most iustly suffer for our iniquitie) may
through thy goodnes, be mercifullye turned into
cheapenes and plentie, for the loue of Iesu Christ
our Lord, to whom with thee and the holye. &c.

¶ In the time of warre.

O Almighty God, king of all kinges, & gouer-
nour of all thinges, whose power no crea-
ture is hable to resist, to whom it belongeth
iustlye to punish sinners, and to be mercifull to
them that truly repent: saue and deliuer vs (we
humbly beseeche thee, from the handes of our ene-
mies, abate their pride, asswage their malice, and
confounde their deuises, that wee being armed
with)

The Suffrages.

with thy defence, may be preserved euermore from all perilles, to glorifie thee, which art the onely geuer of all victorie: through the merites of thy onely sonne Iesu Christ our Lorde.

In the time of any common plague or sicknes.



Almightie **G O D**, whiche in thy wrath in the time of Kinge Dauid, diddest slea with the plague of pestilence threescore and ten thousande, and yet remembryng thy mercy, diddest saue the rest, haue pitie vppon vs miserable sinners, that nowe are visited with great sicknesse and mortalitie, that like as thou diddest then commaunde thine Aungell to cease from punishing: So it may nowe please thee to withdraue from vs this plague and greuous sicknesse, through Iesu Christ our Lorde. Amen.

God, whose nature and propertie is euerto haue mercy, and to forgeue, receiue our humble petitions. And though we be tyed and bounde with the chaine of our sinnes: yet let the pitifulnesse of thy great mercie louse vs, for the honour of Iesus Christes sake our Mediatour and Aduocate.
Amen.

20 The Collectes, Epistles, and Gospels to be
vsed at the Celebration of the Lordes
Supper and holy Communion
through the yere.

20 The first Sunday in Aduent.

¶ The Collect.



Almightie God geue vs grace that we
may cast away the workes of darknes,
and put vpon vs the armour of lighte,
nowe in the time of this mortall lyfe (in
the which thy sonne Iesus Christ, came
to visite vs in great humilitie) that in the last day,
when he shall come agayne in his glorious maie-
stie, to iudge both the quicke and the deade, we may
rise to the life immortall, through him who liueth
and reigneth with thee and the holy ghost, now
and euer. Amen.

¶ The Epistle.



Owe nothing to any man
but this, that ye loue Rom. xij.
one another. For he that
loueth another, fulfill-
leth the lawe. For these
commaundementes: Thou
shalte not commit adul-
trye. Thou shalt not kill.
Thou shalt not steale.
Thou shalt not beare
false witness. Thou shalt
not lust: and so forth (if

there be any other commaundement) it is all com-
prehended in this saying: namely. Loue thy neigh-
bour as thy selfe.

Loue hurteth not his neighbour: therefore is loue
the

The first Sunday in Aduent.

the fulfilling of the lawe. This also, we knowe the season howe that it is time that we shoulde nowe awake out of slepe, for nowe is our saluation nearer then when we beleued. The night is passed, the day is come nye: let vs therefore cast away the dedes of darkenesse, and let vs put on the armour of lyght. Let vs walke honestly, as it were in the day light, not in eating and drinking, neyther in chaumbering and wantonnesse, neyther in stryfe, and enuyng: but put ye on the Lord Jesus Christ, and make not prouision for the fleshe, to fulfill the lustes of it.

¶ The Gospell.

Math. xxi.



And when they drew nigh to Jerusalem, and were come to Bethphage vnto mount Oliuet, then sent Jesus two of his disciples, saying vnto them: Go into the towne that lyeth ouer agaynst you, and anone you shal finde an Ass bound, and her colt with her, louse them & bring them vnto me. And if any man say ought vnto you, say ye the Lorde hath neede of them, and straight way he will let them go. All this was done, that it might be fulfilled whiche was spoken by the Prophete, saying: Tell ye the daughter of Sion, beholde, thy king commeth vnto thee meke, sitting vpon an Ass, & a colt, the foale of an Ass bled to the yoke. The disciples went and did as Jesus commaunded them, and brought the Ass and the colt, and put on them their clothes, and set him thereon. And many of the people spred their garmentes in the way. Other cut downe braunches from the trees, and strawed them in the way.

More.

The second Sunday in Aduent.

Moreover, the people that went before, and they that came after cryed, saying: Hofanna to the sonne of Dauid: Blessed is he that commeth in the name of the Lorde, Hofanna in the highest. And when he was come to Jerusalem, all the citie was moued, saying: Who is this? And the people said: This is Jesus the Prophet of Nazareth, a citie of Galile. And Jesus went into the temple of God, and caste out al them that solde and bought in the Temple, and ouerthrewe the tables of the money chaungers, and the seates of them that solde doues, and saide vnto them: It is written. My house shall be called the house of prayer, but ye haue made it a denne of theeues.

¶ The second Sunday in Aduent.

¶ The Collect.

Blessed Lord, which hast caused all holy scriptures to be written for our learning: graunt vs that we may in suche wyle heare them, reade, marke, learne, and inwardly digest them, that by pacience and comfort of thy holy worde, we may embrace, and euer hold faste the blessed hope of everlasting lyfe, which thou hast geuen vs in our Sauiour Jesus Christ.

The Epistle.



Whatsoeuer thinges are written a- Rom. 15
fortune, they are written for our
learning, that we through paci-
ence and comfort of the scriptures,
might haue hope. The God of paci-
ence and consolation, graunt you
to be like minded one towardes a-
C i nother

The second Sunday in Aduent.

nother, after the example of Christ Iesu: that ye all agreing together, may with one mouth prayse God the father of our Lord Iesu Christ. Wherefore receyue ye one another, as Christ receiued vs to the prayse of God. And this I say, that Iesus Christ was a minister of the circumcision for the trueth of God, to confirme the promises, made vnto the fathers: and that the Gentiles might prayse God for his mercy, as it is written: For this cause I will prayse thee among the Gentiles, and sing vnto thy name. And agayne he sayeth: Reioyce ye Gentiles with his people. And agayne: Prayse the Lorde all ye Gentiles, and laude him all ye nations together. And agayne (Esay saith) there shall be the roote of Jesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy and peace in beleuing, that ye may be riche in hope, through the power of the holy Ghost.

¶ The Gospell.

Luke. xxi.



Here shall be signes in the Sunne and in the Moone, and in the Starres: and in the earth the people shall be at their wittes ende, through dispayre. The sea and the water shall roare, and mens hartes shall fayle them for feare, and for looking after those thinges whiche shall come on the earth. For the powers of heauen shall moue: And then shall they see the sonne of man come in a cloude, with power and great glory. When these thinges begin to come to passe, then loke vp, and lift vp your heades, for your redemption draweth nye. And he shewed them a similitude: beholde the figge tree and

The thirde Sunday in Aduent.

and all other trees: when they shoote forth their buddes, ye see and knowe of your owne selues that Summer is then nie at hande. So likewise ye also (when ye see these thinges come to passe) be sure that the kingdome of God is nie. Verely I say vnto you: This generation shall not passe, till all be fulfilled. Heauen and earth shall passe, but my worde shall not passe.

¶ The thirde Sunday in Aduent.

The Collect.

Lorde we beseeche thee to geue eare to our prayers, and by thy gracious visitation lighten the darkenesse of our heart, by our Lorde Jesus Christ.

¶ The Epistle.



¶ Et a man this wise esteeme vs, euen 1. Cor. iij.
as the ministers of Christe, and stewards of the secretes of God. Furthermore, it is required of the stewards, that a man be founde faithfull: with me it is but a verpe small thing that I shoulde be iudged of you, eyther of mans iudgement: no, I iudge not mine owne selfe, for I knowe nought by my selfe, yet am I not thereby iustified. It is the Lorde that iudgeth me. Therefore iudge nothing before the time, vntill the Lorde come, whiche will lighten thinges that are hid in darkenesse, and open the counsailes of the heartes, and then shall euery man haue praise of God.

The thirde Sunday in Aduent.

The Gospell.

Math. xi.



¶ When John being in prison, hearde the workes of Christe, he sente two of his Disciples, and saide vnto him : Arte thou he that shall come, or doo we looke for another : Jesus answered and saide vnto them. Go and shewe John againe what ye haue heard and seene. The blinde receiue their sight, the lame walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, and the poore receiue the glad tidinges of the Gospell: and happie is he that is not offended by me. And as they departed, Jesus began to say vnto the people concerning John : What went ye out into the wildernes to see? A reede that is shaken with the winde : Or what went ye out for to see? A man clothed in softe raiment? Beholde they that weare softe clothinge, are in kinges houses. But what went ye out for to see? A Prophet? Merely I say vnto you, and more then a Prophet. For this is he of whom it is written : Beholde I sende my messenger before thy face, whiche shall prepare thy way before thee.

¶ The fourth Sunday in Aduent.

¶ The Collect.

Lorde raise vp (we praye thee) thy power, and come amonge vs, and with great might succour vs : that whereas (through our sinnes and wickednesse) we be sore let and hindred, thy bountifull grace and mercy (through the satisfaction of thy sonne our Lorde) may speedely deliuer vs : to whom with thee and the holy ghost, be honour

The fourth Sunday in Aduent.

nour and glory, worlde without ende.

¶ The Epistle.



Reioyce in the Lorde alway, and againe phil. iiij.
I saye reioyce. Let your softnes bee
knowne to all men, the Lorde is euen
at hande. Be carefull for nothing, but
in all prayer and supplication, let your
petitions be manifest vnto God, with geuing of
thankes. And the peace of God (whiche passeth all
vnderstanding) keepe your hartes and mindes
through Christ Iesu.

¶ The Gospell.



His is the recorde of John, when John. i.
the Jewes sent Priestes and Leui-
tes from Ierusalem, to aske him
what arte thou? And he confessed,
and denied not, and saide plainely:
I am not Christ. And they asked
him, what then, art thou Helias? And he sayeth:
I am not. Art thou the Prophet? And he aunsw-
red, no. Then said they vnto him: What art thou,
that we may geue an aunswere vnto them that
sent vs? What sayest thou of thy selfe? He sayde:
I am the voyce of a cryer in the wildernes: make
straight the way of the Lorde, as sayd the Prophet
Esaie. And they whiche were sent, were of the
Phariseis, and they asked him, and said vnto him:
Why baptisest thou then, yf thou be not Christ, nor
Helyas, neyther that Prophet? John aunswere
them, saying: I baptise with water, but there
standeth one among you, whom ye knowe not, he
it is, whiche though he came after me, was before
me, whose shoe latchet I am not worthy to vnlose.

¶ iii

These

Christmas day.

These thinges were done at Bethabara beyonde Jordan, where John did baptise.

Christmas day.

¶ The Collect.

Almightie God, whiche hast geuen vs thy onely begotten sonne, to take our nature vpon him, and this day to be borne of a pure virgin: Graunt that we being regenerate and made thy children by adoption and grace, may dayly be renewed by thy holy spirite, through the same our Lord Iesus Christ, who liueth and reigneth with thee. &c. Amen.

¶ The Epistle.

Heb. i.



In times past, diuersly and many wayes spake vnto the fathers by Prophetes: but in these last dayes he hath spoken to vs by his owne sonne, whom he hath made heyre of all thinges, by whom also he made the worlde. Which (sonne) being the brightnes of his glory, and the verye ymage of his substance, ruling all thinges with the worde of his power, hath by his owne person purged our sinnes, and sitteth on the right hande of the maiestie on high, being so muche more excellent then the Angels, as he hath by enheritaunce obtayned a more excellent name then they. For vnto whiche of the Angels, sayde he at any time: Thou art my sonne, this day haue I begotten thee: And againe, I will be his father, and he shall be my sonne. And agayne, when he bringeth in the first begotten sonne into the worlde, he saith: and let all the Angels of God worshippinge him. And vnto

Christmas day.

unto the Angels he saith: He maketh his Angels spirites, and his Ministers a flambe of fire. But unto the sonne he sayth: Thy seate (O God) shall be for ever and ever. The scepter of thy kingdome is a right scepter: Thou hast loved righteousness and hated iniquitie. Wherefore God, even thy God, hath annointed thee with oyle of gladnesse aboue thy felowes. And thou Lorde in the beginning hast layde the foundation of the earth, and the heauens are the workes of thy handes. They shall perishe, but thou endurest. They all shall waxe olde as doth a garment, and as a besture shalt thou chaunge them, and they shall be chaunged: But thou art euen the same, and thy yeres shall not faile.

The Gospell.



In the beginning was the woorde, John. 1.
and the woode was with God, and
God was the woode. The same was
in the beginning with GOD. All
thinges were made by it, and with-
out it was made nothinge that
was made. In it was life, and the life was the
light of men, and the light shineth in the darke-
nes, and the darkenes comprehended it not. There
was sent from God a man whose name was John.
The same came as a witnesse, to beare witnesse of
the light, that all men through him might beleue.
He was not that light, but was sent to beare wit-
nesse of the light. That light was the true light
whiche lighteth euery man that cometh into the
world. He was in the world, & the worlde was made
by him, and the worlde knewe him not. He came a-
mong his owne, and his owne receiued him not.

C iiii

But

Christmas day.

But as manye as receiued him, to them gaue he power to be made sonnes of God, euen them that beleued on his name, whiche were borne, not of bloud, nor of the will of the fleshe, nor yet of the will of man, but of God. And the same woorde became fleshe, and dwelte among vs, and we sawe the glorie of it, as the glorie of the only begotten sonne of the father, full of grace and trueth.

Saint Steuens day.

The Collect.

Graunt vs, O Lorde, to learne to loue our enemies by the example of thy Martir Saint Stephen, who prayed for his persecutours to thee which liuest. &c.

¶ Then shall folowe a Collecte of the Patiuitie, whiche shalbe saide continually vnto Iewe yeres day.

¶ The Epistle.

Actes. vii.



AND Steuen beinge full of the holye Ghost, looked vp stedfastly with his eyes into heauen, and sawe the glory of God, and Iesus standing on the right hande of God, and saide: Beholde, I see the heauens open, and the sonne of man standing on the right hande of God. Then they gaue a shoute with a loude voice, and stopped their eares, and ranne vppon him all at once, and cast him out of the Citie, and stoned him. And the witnesses layde downe their clothes at a yonge mans feete, whose name was Saule. And they stoned Steuen, calling on and saying, Lorde Iesu receiue my spirite. And he kneeled downe, and cried with a loud voice.

Lorde

Saint Steuens day.

Lord lay not this sinne to their charge. And when he had thus spoken, he fell a sleepe.

¶ The Gospell.



Behold I sende vnto you Prophetes

math. xxiii.

and wise men, and Scribes, and some of them ye shall kill and crucifie, and some of them shall ye scourge in your Synagogues, and persecute them from Citie to Citie, that vpon you may come all the righteous blood which hath ben shedde vppon the earth, from the blood of righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slewe betwene the temple and the aultar. Verelye I saye vnto you, all these thinges shall come vpon this generation. O Jerusalem, Jerusalem, thou that killest the Prophetes, and stonest them whiche are sent vnto thee, howe often would I haue gathered thy children together, euen as the henne gathereth her chickens vnder her winges, and ye woulde not? Beholde your house is left vnto you desolate. For I saye vnto you, ye shall not see me henceforth, till that ye say: Blessed is he that commeth in the name of the Lord.

¶ Saint Iohn Euangelistes day.

The Collect.

Mercyfull Lord, we beseeche thee to cast thy bright beames of light vppon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy everlasting giftes, through Iesus Christ our Lord. Amen.

¶ The

Saint Iohn Euangelistes day.

¶ The Epistle.

1. Iohn. i.



That whiche was from the beginning, which we haue heard, which we haue seene with our eyes, which we haue looked vpon, and our handes haue handled of the worde of life. And the life appeared, and we haue seene and beare witnesse, and shewe vnto you that eternall life which was with the father, and appeared vnto vs. That which we haue seene and heard, declare we vnto you, that ye also may haue felowship with vs, and that our felowship may be with the father & his sonne Iesus Christ. And this we write vnto you, that ye may reioice, and that your ioy may be full. And this is the tidinges which we haue heard of him, and declare vnto you that God is light, and in him is no darknesse at all. If we say we haue felowship with him, and walke in darkenes, we lie, and do not the truth. But and if we walke in lighte, euen as he is in light, then haue we felowship with him, and the bloud of Iesus Christ his sonne, clenseth vs from all sinne. If we saye we haue no sinne, we deceiue our selues, & the trueth is not in vs. If we knowledge our sinnes, he is faithfull and iust to forgeue vs our sinnes, and to clense vs from all vnrighteousnes. If we say we haue not sinned, we make him a lyer, and his worde is not in vs.

¶ The Gospell.

Iohn. xxi.



Iesus saide vnto Peter: Follow thou me. Peter turned about, and sawe the disciple whom Iesus loued following (which also leaped on his brest at supper, & said: Lorde, which is he that betrayeth thee? When

Innocentes day.


When Peter therfore sawe him, he saide to Iesus: Lord, what shall he here do? Iesus saide vnto him: If I will haue him to tary till I come, what is that to thee? folowe thou me. Then went this saying abroade amonge the bꝛethꝛen, that that disciple should not dye, yet Iesus saide not to him, he shall not dye: but if I will that he tary till I come, what is that to thee? The same disciple is he which testifieth of these thinges, and wꝛote these thinges, and we knowe that his testimonie is true. There are also many other thinges which Iesus did, the whiche yf they shoulde be wꝛitten euery one, I suppose the worlde could not containe the bookes that should be wꝛitten.

¶ The Innocentes day.

¶ The Collect.

Almightie G O D whose prayle this day the yonge Innocentes thy witnessles haue confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vyces in vs, that in our conuersation, our life may expresse thy sayth, which with our tongues we do confesse, through Iesus Christ our Lorde.

The Epistle.

oked and loe, a Lambe stode on the mount Sion, and with him an hundred and .xliiii. M. hauing his name, and his fathers name wꝛyten in theyꝛ foreheades. And I harde a voyce from heauen, as the sound of many waters, and as the voyce of a great thunder. And I harde the voyce of Harpers, Harping with their Harpes. And they song as it were a newe songe before the seate, and before the foure beastes.

Apo. xliii.

Innocentes day.

beastes and the elders, and no man could learne the song, but the hundred fortye and foure thousande, whiche were redeemed from the earth. These are they whiche were not defiled with women, for they are virgins. These folowe the lambe wheresoeuer he goeth. These were redeemed from men, beyng the first frutes vnto God, and to the lambe, and in their mouthes was founde no guile, for they are without spot before the throne of God.

¶ The Gospell.

Math. ii.



The Angell of the Lorde appeared to Ioseph in a slepe, saying: Arise and take the childe and his mother, and flee into Egypt, and be thou there till I bring thee worde. For it will come to passe, that Herode shal seeke the childe to destroy him. So when he awoke, he toke the childe & his mother by night, and departed into Egypt, & was there vnto the death of Herode, that it might be fulfilled which was spoken of the Lorde by the Prophete, saying: Out of Egypt haue I called my sonne. Then Herode when he sawe that he was mocked of the wise men, was exceeding wroth, and sent forth men of warre, and slewe all the children that were in Bethleem, and in all the coastes (as many as were two yerres olde or vnder) according to the time whiche he had diligently knowen out of the wise men. Then was fulfilled that whiche was spoken by the Prophete Ieremie, where as he saide: In Rama was there a boyce hearde, lamentation, weping, and great mourning, Rachell weping for her children, and would not be comforted, because they were not.

The

The Sunday after Christmas day.

The Collect.

Almightie God which hast geuen vs. &c.

As vpon Christmas day.

The Epistle.



AND I say, that the heire (as longe as he is a childe) differeth not from a seruaunt, though he be Lorde of all, but is vnder tutours and gouernours, vntill the time that the father hath appointed. Euen so we al-

Gala. iii.

so when we were children, were in bondage vnder the ordinaunces of the worlde: But when the time was full come, **GOD** sent his sonne made of a woman, and made bonde vnto the lawe to redeme them whiche were bonde vnto the lawe: that we through election might receeue the inheritance that belongeth vnto the naturall sonnes. Because ye are sonnes: **GOD** hath sent the spirite of his sonne into our heartes, which cryeth, Abba, Father. Wherefore nowe, thou art not a seruaunt, but a sonne. If thou be a sonne, thou art also an heyre of God through Christ.

The Gospell.



This is the booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham: Abraham begate Isaac: Isaac begat Jacob: Jacob begat Judas and his brethren. Judas begat Phares and Saram of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begate Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab:

Math. i.

Boos

The Sunday after Christmas.

Boos begat Obed of Ruth : Obed begat Jesse :
Jesse begat Dauid the Kinge : Dauid the king be-
gat Salomon , of her that was the wife of Urie :
Salomon begat Roboam : Roboam begat Abia ,
Abia begat Asa , Asa begat Josaphat , Josaphat
begate Joram : Joram begat Osias : Osias begat
Joatham : Joatham begat Achas , Achas begate
Ezechias : Ezechias begat Manasses : Manasses
begat Amon : Amon begat Josias : Josias begate
Jechonias and his brethren , about the time that
they were caried awaye to Babilon . And after
they were brought to Babilon , Jechonias begate
Salathieil : Salathieil begate Zorobabell : Zoro-
babell begate Abiud : Abiud begat Eliachim : Elea-
chim begat Azor : Azor begat Sadoc : Sadoc be-
gate Achin : Achin begat Eliud : Eliud begate Elea-
zar : Eleazar begat Matthan : Matthan begate Ja-
cob : Jacob begate Joseph the husbände of Mary , of
whom was borne Jesus , euen he that is called
Christ . And so all the generations from Abraham to
Dauid , are .xiii. generations . And from Dauid vn-
to the captiuitie of Babilon , are .xiii. generations .
And from the captiuitie of Babilon vnto Christe ,
are .xiii. generations .

The birth of Jesus Christ was on this wise :
When his mother Marye was married to Joseph
(before they came to dwell together) she was founde
with childe by the holye Ghost . Then Joseph her
husbände (because he was a righteous man , and
would not put her to shame) was minded priuilye
to departe from her . But while he thus thought ,
beholde , the Angell of the Lorde appeared vnto
him in sleepe , saying : Joseph , thou sonne of Da-
uid ,

The Sunday after Christmas.

uid, feare not to take vnto thee Mary thy wyfe: for that whiche is conceiued in her, commeth of the holy Ghost. She shall bring forth a sonne, and thou shalt call his name Jesus: for he shall saue his people from their sinnes.

All this was done that it mighte be fulfilled whiche was spoken of the Lorde by the Prophete, saying: Behold, a mayde shall be with childe, and shall bring forth a sonne, and they shall call his name Emanuell: whiche yf a man interprete, is as much to say, as God with vs. And Ioseph as sone as he awoke out of slepe, dyd as the Angell of the Lorde had bidden him: and he tooke his wife vnto him, and knewe her not tyll she hadde brought forth her firste begotten sonne, and called his name Jesus.

¶ The Circumcision of Christ.

¶ The Collect.

Almighty God, which madest thy blessed sonne to be circumcised and obedient to the lawe for man: graunt vs the circumcision of the spirite, that our hartes and all our members being mortified from all worldly and carnall lustes, may in all things obey thy blessed will: through the same thy sonne Jesus Christ our Lorde.

The Epistle.



Blessed is that man to whom the lord Rom. iiii.
will not impute sinne? Came this
blessednes then vpon the vncircum-
cision, or vpon the circumcision al-
so? for we say that fayth was recko-
ned to Abraham for righteousnes.

Howe

The Circumcision of Christ.

Howe was it then reckoned? when he was in the circumcision, or when he was in the vncircumcision? not in time of circumcision, but when he was yet vncircumcised. And he receyued the signe of circumcision, as a seale of the righteousness of fayth, which he hadde yet beyng vncircumcised, that he should be the father of all them that beleue, though they be not circumcised, that righteousness might be imputed to them also, and that he might be the father of circumcision, not vnto them onely, which came of the circumcised, but vnto them also that walke in the steppes of the faith that was in our father Abraham before the time of circumcision. For the promise (that he shoulde be heyre of the worlde) happened not to Abraham or to his seede through the lawe, but through the righteousness of faith. For yf they which are of the lawe be heyres, then is fayth but bayne, and the promise of none effect.

¶ The Gospell.

Luke. ij.



And it fortuned, as sone as the Angelles were gone away from the shepheardes into heauen, they saide one to another: let vs go now euen vnto Bethleem, and see this thing that we heare say is happened, which the Lorde hath shewed vnto vs. And they came with hast, and found Mary and Ioseph, and the Babe layde in a manger. And when they had seene it, they published abroad the saying that was tolde them of that childe. And all they that heard it, wondred at those things which were tolde them of the shepheardes. But Mary kept all those sayinges, and pondred them in her heart. And the shep-

The Epiphanie.

They heardes returned, praising and lauding God for all the thinges that they had heard and seene, euen as it was tolde vnto them. And when the eight day was come, that the childe shoulde be circumcised, his name was called Jesus, whiche was named of the Angell before he was conceiued in the wombe.

¶ If there be a Sunday betwene the Epiphanie and the Circumcision, then shalbe vsed the same Collect, Epistle, and Gospel at the Communion, which was vsed vpon the day of Circumcision.

¶ The Epiphanie.

¶ The Collect.

God, which by the leading of a starre, diddest manifest thy only begotten sonne to the Gentiles: Mercifully graunt, that we whiche knowe thee nowe by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lorde.

¶ The Epistle.



Of this cause I Paule am a prisoner of Jesus Christ for you Heathen, yf ye haue hearde of the ministracion of the grace of God whiche is geuen me to youwarde. For by reuelacion shewed he the misterye vnto me, as I wrote afore in fewe wordes; whereby when ye reade, ye maye vnderstand my knowledge in the misterye of Christ, which misterie in times paste was not opened vnto the sonnes of men, as it is nowe declared vnto his holye Apostles and Prophetes by the spirite, that the Gentiles shoulde be inheritours also, and of the same body, and partakers of his promise of Christ,

Ephe. iij.

Di

by

The Epiphanie.

by the meanes of the Gospell, whereof I am made a Minister, according to the gifte of the grace of God, whiche is geuen vnto me after the woozking of his power. Vnto me the least of all Sainctes is this grace geuen, that I shoulde preache amonge the Gentiles the vnsercheable riches of Christ, and to make all men see what the felowship of the mystery is, whiche from the beginning of the worlde hath bene hid in God, which made all thinges, thorough Iesus Christe, to the intent that nowe vnto the rulers and powers in heavenly thinges, might be knowne by the congregation, the manifolde wisdom of God, according to the eternall purpose whiche he wrought in Christ Iesu our Lorde, by whom we haue boldenesse and entraunce, with the confidence whiche is by the faith of him.

¶ The Gospell.

Math. ii.



¶ When Iesus was borne in Bethleem, a Citie of Iudrie, in the time of Herode the king: Beholde, there came wise men from the East to Ierusalem, saying: Where is he that is born king of the Iewes? For we haue seene his star in the East, and are come to worship him.

¶ When Herode the king had heard these thinges, he was troubled, and all the Citie of Ierusalem with him. And when he had gathered all the chiefe Priestes and Scribes of the people together, he demaunded of them where Christe shoulde be borne?

¶ And

The Epiphanie.

And they sayde vnto him, at Bethleem in Jewry. For thus it is written by the Prophete. And thou Bethleem in the lande of Jewry, art not the least among the princes of Juda: For out of thee there shall come vnto me, the Captaine that shall gouerne my people Israell. Then Herode (when he had priuely called the wise men) he enquired of them diligently what time the starre appeared. And he bad them go to Bethleem, and saide: Go your way thither and searche diligently for the childe, and when ye haue founde him, bring me worde agayne, that I may come and worship him also. When they had harde the kinge they departed, and loe, the starre which they sawe in the East, went before them, till it came and stode ouer the place wherein the childe was. When they sawe the starre, they were exceeding glad, and went into the house, and founde the childe with Mary his mother, and fell downe flat, and worshipped him, and opened their treasures, and offered vnto him giftes, Golde, Frankensence, and Mirre. And after they were warned of God in sleepe that they shoulde not go agayne to Herode, they returned into their owne countrey another waye.

¶ The first Sunday after the Epiphanie.

¶ The Collect.

LORD we beseeche thee mercifully to receiue the praiers of thy people, whiche call vppon thee, and graunt that they may both perceiue and knowe what thinges they ought to do, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lorde.

The first Sunday after the Epiphanie,

¶ The Epistle.

Rom. viij.



Beseeche you therfore brethren by the mercifulnes of god, that ye make your bodies a quicke sacrifice, holy and acceptable vnto God, which is your reasonable seruing of God, and fashion not your selues like vnto this world, but be ye chaunged in your shape, by the reuuing of your mind, that ye may proue what thing that good and acceptable, and perfect will of God is. For I say (throughe the grace that vnto me geuen is) to every man among you, that no man stande high in his owne conceite, more then it becommeth him to esteeme of him selfe: but so iudge of him selfe, that he be gentle and sober, according as God hath dealt to every man the measure of fayth. For as we haue many members in one body, and all members haue not one office: So we being many, are one body in Christ, and every man among our selues one anothers members.

¶ The Gospell.

Luke. ij.



¶ The father & mother of Iesus went to Ierusalem after the custome of the feast day. And when they had fulfilled the daies, as they returned home, the childe Iesus abode still in Ierusalem, and his father and mother knewe not of it: but they supposing him to haue bene in the compaignie, came a dayes iourney and sought him among their kinsfolke and acquaintance. And when they founde him not, they went backe agayne to Ierusalem and sought him. And it fortuneth that after thre dayes they founde

The.ii.Sunday after the Epiphanie.

founde him in the Temple, sitting in the middelt of the Doctours, hearing them, and posyng them. And all that harde him, were astonied at his understanding, and aunsweres. And when they sawe him, they marueyled, and his mother sayde vnto him: sonne, why hast thou thus dealt with vs? Beholde, thy father and I haue sought thee sorowing. And he sayde vnto them: howe happened that ye sought me? wist ye not that I muste go about my fathers busines? And they vnderstode not that saying, whiche he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayinges together in her heart. And Iesus prospered in wisdom and age, and in fauour with God and men.

¶ The ij. Sunday after the Epiphanie.

¶ The Collect.

Almightie and euerlasting God, whiche doest gouerne all thinges in heauen and earth: mercifullye heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

¶ The Epistle.



¶ Syng that we haue diuers gistes, according to the grace that is geuen vnto vs: yf a man haue the giste of prophesie, let him haue it, that it be agreeing to the fayth. Let him that hath an office, wayte on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, geue attendaunce to his exhortation. If any man

Rom. xii.

The.ii.Sunday after the Epiphanie.

geue, let him do it with singlenesse. Let him that ruleth, dole with diligence. If any man shewe mercy, let him do it with cherefulnes, Let loue be without dissimulation. Hate that whiche is euill, and cleaue to that whiche is good. Be kinde one to another with brotherlye loue. In geuing honour, go one before another. Be not slouthfull in the busines whiche ye haue in hande. Be seruent in spirite. Apply your selues to the time. Reioyce in hope. Be pacient in tribulation. Continue in prayer. Distribute vnto the necessitie of the saintes. Be ready to harbour. Blesse them whiche persecute you, blesse I say and curse not. Be mery with them that are mery, wepe with them that wepe, be of like affection one towardes another. Be not hye minded, but make your selues equall to them of the lower sorte.

¶ The Gospell.

John. 4.



AND the thirde day was there a marriage in Cana, a Citie of Galile, and the mother of Iesus was there. And Iesus was called (and his Disciples) vnto the mariage. And when the wine fayled, the mother of Iesus saide vnto him: they haue no wine. Iesus saide vnto her: Woman what haue I to do with thee? Mine houre is not yet come, His mother saide vnto the ministers: whatsoeuer he saieth vnto you, do it. And there were standing there fire water pottes of stone, after the maner of the purifying of the Jewes, conteyning two or three fyryngs a peece. Iesus saide vnto them: fill the water

The. iij. Sunday after the Epiphanie.

ter pottes with water. And they filled them vp to the brimme. And he saide vnto them: drawe out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knewe not whence it was (but the ministers which drew the water, knewe) he called the Bridgrome, and saide vnto him: every man at the beginning doeth set forth good wine, and when men be dronke, then that whiche is worse: but thou hast kept the good wine vntill now. This beginning of miracles did Iesus in Cana of Galile, and shewed his glory, and his disciples beleued on him.

¶ The. iij. Sunday after the Epiphanie.

¶ The Collect.

Almightie and euerlasting **GOD**, mercifull ye looke vpon our infirmities, and in al our daungers and necessities, stretch forth thy right hande to helpe and defende vs, through Christ oure Lorde.

¶ The Epistle.



Be not wise in your owne opinions. Rom. xii.
 Recompence to no man euill for euill. Prouide aforehande thinges honest, not only before God, but also in the sight of all men. If it be possible (as muche as is in you) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather geue place vnto wrath. For it is written: vengeance is mine, I will rewarde sayeth the Lorde. Therefore if thine enemy hunger, feede him: if he thirle, geue him drinke.

¶ iiii

For

The.iiij.Sunday after the Epiphanie.

For in so doing, thou shalt heape coales of fire on his head. Be not overcome of euill, but overcome euill with goodnes.

¶ The Gospell.

Math. viij.



¶ Then he was come downe from the mountaine, muche people folowed him. And beholde, there came a Leper, and worshipped him, saying: Master, yf thou wilt thou canste make me cleane. And Iesus put forth his hande and touched him, saying: I will, be thou cleane. And immediately his leprosie was censed. And Iesus saide vnto him: tell no man, but go and shewe thy selfe to the Priest, and offer the giste (that Moyses commaunded to be offered) for a witnesse vnto them. And when Iesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying: Master, my seruauent lyeth at home sicke of the paulsey, and is greuouslye pained. And Iesus said, when I come vnto him, I will heale him. The Centurion answered, and saide: Sir, I am not worthy that thou shouldest come vnder my roofe: but speake the worde onelye, and my seruauent shalbe healed. For I also am a man subiect to the auctoritie of another, and haue souldiers vnder me: and I say to this man, go, and he goeth: and to another man, come, and he cometh: and to my seruauent, do this, and he doth it. When Iesus heard these wordes, he marvelled, and saide to them that folowed him: verilye I saye vnto you, I haue not founde so great faith in Israell. I saye vnto you, that manye shall come from the East and West, and shall rest with Abraham, Isaac, and

The.iiij.Sunday after the Epiphanie.

and Jacob in the kingdome of heauen : but the children of the kingdome shalbe cast out into bitter darkenes , there shalbe weeping and gnashing of teeth. And Iesus saide vnto the Centurion : So thy waye , and as thou beleuest , so be it vnto thee : and his seruaunt was healed in the selfe same houre.

¶ The.iiij.Sunday after the Epiphanie.

¶ The Collect.

God which knowest vs to be set in the middell of so manye and greate daungers , that for mans frailenesse we can not alwayes stande bryghtlye : graunt to vs the health of bodye and soule , that all those thinges whiche we suffer for sinne , by thy helpe we may wel passe and ouercome : through Christ our Lorde.

¶ The Epistle.



Et euery soule submit him selfe vnto the auctoritis of the higher powers : for there is no power but of **G D D**. The powers that be , are ordeyned of God. Whosoener therefore resisteth power , resisteth the ordinance of God : But they that resist , shall receiue to them selues dampnation . For rulers are not fearefull to them that do good , but to them that do euill . Wilt thou be without feare of the power ? Doo well then , and so shalt thou be praised of the same : for he is the Minister of God for thy wealth . But and yf thou doo that which is euill , then feare , for he beareth not the sword for nought : for he is the Minister of God , to take vengeance on them that do euill . Wherefore

Rom. xij.

The.iiij.Sunday after the Epiphanie.

For ye must needes obey, not onely for feare of benigraunce, but also because of conscience, and euen for this cause pay ye tribute. For they are Goddes Ministers seruing for the same purpose. Geue to euery man therfore his duetie: tribute, to whome tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honoure, to whom honour pertaineth.

The Gospell.

Math. viij.



And when he entred into a ship, his disciples folowed him. And beholde, there arose a great tempest in the sea, insomuche as the shippe was couered with waues, but he was a sleepe. And his Disciples came to him, and awoke him, saying: Master, saue vs, we perishe. And he saide vnto them: why are ye fearefull, O ye of little faith? Then he arose, and rebuked the windes and the sea, and there folowed a great calme. But the men maruailed, saying: what maner of man is this, that both windes and sea obey him? And when he was come to the other side, into the countrey of the Gergesites, there met him two, possessed of deuilles, whiche came out of the graues, and were out of measure fierce, so that no man might go by that waye. And beholde, they cried out saying: O Iesu thou sonne of God, what haue we to do with thee? Art thou come hither to torment vs before the time? And there was a good way off from them, a hearde of many swine feeding. So the deuils besought him, saying: If thou caste vs out, suffer vs to go into the hearde of swine. And he saide vnto them: go your wayes. Then

The.v.Sunday after the Epiphanie.

Then went they out, and departed into the hearde of Swine. And beholde, the whole hearde of Swine was caried headlong into the sea, and perished in the waters. Then they that kept them fled, and went their waies into the citie and tolde euery thing, and what had happened vnto the possessed of the devils. And beholde, the whole Citie came out to mete Jesus: and when they sawe him, they besought him that he woulde departe out of their coastes.

¶ The.v.Sunday after the Epiphanie.

¶ The Collect.

Lorde, we beseeche thee to keepe thy Church and houlholde continually in thy true religion: that they whiche do leane onely vppon hope of thy heauenly grace, may euermore be defended by thy mightie power: Through Chryste our Lorde.

¶ The Epistle.



Rest vpon you as the elect of God, tender mercye, kindnesse, humblenes of minde, meekenes, longe suffering, forbearing one another, and forgeuing one another, yf a man haue a quarell against another: as Christ forgaue you, euen so do ye. Aboue all these thinges, put on loue, which is the bonde of perfectnes. And the peace of God rule in your hartes, to the whiche peace ye are called in one bodye: And see that ye be thankfull. Let the woorde of Chryste dwell in you plenteously with all wisdom: Teache and exhorte your owne selues in Psalmes and Hymnes, and

Collo. 3.

The.v.Sunday after the Epiphanie.

and spirituall songes, synging with grace in your hartes to the Lord. And whatsoeuer ye do in worde or deede, do al in the name of the Lord Iesu, geuing thanks to God the father by him.

¶ The Gospell.

Hath. xij.



¶ The kingdome of heauen is lyke vnto a man whiche sowed good seede in his fielde: but while men slept, his enemy came, and sowed tares among the wheate, and wente his waye. But when the blade was spronge vp, and had brought forth fruite, then appeared the tares also. So the seruantes of the housholder came, and sayd vnto him: Sir, didst not thou sowe good seede in thy fielde? from whence then hath it tares? He said vnto them: the enuious man hath donie this. The seruantes sayde vnto him: wilt thou then that we go & weede them vp? But he said: nay, lest while ye gather vp the tares, ye plucke vp also the wheate with them: let bothe growe together vntill the haruest, and in the time of haruest, I will say to the reapers: gather ye first the tares and binde them together in sheaves to be brent, but gather the wheate into my barn.

¶ The first Sunday, yf there be so many, shall haue the same Psalmes, Collect, Epistle, and Gospell, that was vpon the first Sunday.

¶ The Sunday called Septuagesima.

¶ The Collect.

¶ Lord we beseech thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may be mercifully Delivered

The Sunday called Septuagesima.

deliuered by thy goodnes, for the glory of thy name,
through Iesu Christ our Sauour, who liueth and
reigneth worlde without ende. Amen.

¶ The Epistle.



Receiue ye not howe that they whiche 1. Cor. ix.
runne in a course, runne all, but one
receiue the rewarde? So runne that
ye may obtayne. Every man that pro-
ueth masteries, abstayneth from all
thinges. And they do it to obteyne a crowne that
shall perishe: but we to obtayne an euerlasting
crowne. I therefore so runne, not as at an vncer-
taine thinge. So fight I, not as one that beateth
the ayre: but I tame my body, and bringe it into
subiection, lest by any meanes it come to passe, that
when I haue preached to other, I my selfe shoulde
be a cast away.

¶ The Gospell.



The kingdome of heauen is like vnto Math. xx.
a man that is an housholder,
which went out early in the mor-
nyng, to hyre labourers into his
vineyarde. And when the agree-
ment was made with the labou-
rers for a peny a day, he sent them
into his vineyard. And he went out about the third
houre, and sawe other standing ydle in the market
place, and said vnto them: Go ye also into the vine-
yarde, and whatsoeuer is right I will geue you.
And they went their way. Agayne, he went out a-
bout the .vi. and .ii. houre, & did likewise. And about
the .xi. houre he went out, and founde other stan-
ding ydle, and sayd vnto them: Why stande ye here
all

The Sunday called Sexagesima.

all the day ydle? They sayd vnto him: because no man hath hired vs. He saith vnto them: go ye also into the vineyarde, and whatsoeuer is right, that shall ye receiue. So when euen was come, the lord of the vineyarde saide vnto his stewarde: Call the labourers, and geue them theyr hyre, beginning at the last vntill the first. And when they did come that came about the eleuenth houre, they receiued euery man a peny. But when the first came also, they supposed that they should haue receiued more, and they likewise receyued euery man a peny. And when they had receyued it, they murmured agaynst the Goodman of the house, saying: These laste haue wrought but one houre, and thou hast made them equall with vs whiche haue borne the burden and heate of the daye. But he answered vnto one of them and saide: Frende, I do thee no wrong. Diddest thou not agree with me for a peny? Take that thine is, and go thy way: I will geue vnto this last, euen as vnto thee. Is it not lawfull for me to do as me lusteth with mine owne goodes? Is thine eye euill because I am good: So the laste shall be first, and the firste shall be laste. For many be called, but fewe be chosen.

¶ The Sunday called Sexagesima.

¶ The Collect.

Lorde God whiche seest that we put not our truste in any thing that we doo, mercifullye graunt, that by thy power we may be defended agaynst all aduersitie, through Iesus Christ our Lorde.

¶ The

The Sunday called Sexagesima.

¶ The Epistle.



¶ **Y**e suffer fooles gladlye, seeing your
selues are wise. For ye suffer yf a
man bring you into bondage, yf a
man deuoure, if a man take, if a man
exalt him selfe, yf a man smite you
on the face. I speake as concerning

4. Cor. 12.

rebuke, as though we had beene weake in this be-
halfe. Howbeit, wherein soeuer anye man dare be
bolde (I speake foolishly) I dare be bolde also. They
are Hebrewes, euen so am I. They are Israelites,
euen so am I. They are the feede of Abraham, euen
so am I. They are the Ministers of Christ (I speake
as a foole) I am more. In labours more aboun-
dant, in stripes aboue measure, in prison more
plenteously, in death ofte, of the Jewes fīue times
receiued 3. xl. stripes saue one, thise was I beaten
with rodde. I was once stoned, I suffered thise
shipwacke, night and day haue I bene in the deepe
Sea. In iourneying often, in perilles of waters,
in perilles of robbers, in ieopardies of mine owne
nation, in ieopardies amonge the Heathen, in pe-
rilles in the Citie, in perilles in wilderness, in pe-
rilles in the Sea, in perilles among false brethren,
in labour and trauaile, in watchinges often, in
hunger and thirst, in fastinges often, in colde
and nakednesse, beside the thinges whiche out-
wardly happen vnto me, I am combyed daylye, and
do care for all congregations. Who is weake, and
I am not weake? who is offended, and I burne
not? If I muste needes boast, I will boast of the
thinges that concerne mine infirmities. The God
and

The Sunday called Sexagesima.

and father of our Lorde Iesus Christ, which is blessed for evermore, knoweth that I lye not.

¶ The Gospell.

Luke. viij.



Then much people were gathered together, and were come to him out of all Cities, he spake by a similitude. The sower went out to sow his seed, and as he sowed, some fell by the way side, and it was trodden downe, and the fowles of the ayre deuoured it by. And some fell on stones, and asone as it was spronge by, it withered away, because it lacked moissnesse. And some fell amonge thornes, and the thornes sprang by with it, and choked it. And some fell on good ground, and sprang by, and bare fruite an hundredfold. And as he saide these thinges, he cryed: He that hath eares to heare, let him heare. And his disciples asked him saying: What maner of similitude is this? And he saide: Vnto you it is geuen to knowe the secretes of the kingdome of God, but to other by parables, that when they see, they shoulde not see, & when they heare, they shoulde not vnderstande. The parable is this. The seed is the worde of God. Those that are beside the way, are they that heare, then cometh the deuill, and taketh away the worde out of their heartes, leaste they shoulde beleue and be saued. They on the stones are they, which when they heare, receiue the worde with ioye, and these haue no rootes, whiche for a while beleue, and in time of temptation go away. And that whiche fell amonge thornes, are they, whiche when they haue hearde, go forth and

The Sunday called Quinquagesima.

and are choked with cares and riches, and voluptuous liuing, and bringe forth no fruite. That whiche sell in the good ground, are they, whiche with a pure and good hart heare the word and kepe it, and bring forth fruite through patience.

¶ The Sunday called Quinquagesima.

¶ The Collect.

Dlorde, whiche doest teache vs that all our doynge without charitie are nothing worth: sende thy holye Ghost, and powre into our hartes, that most excellent gifte of charitie: the very bonde of peace and all vertues, without the whiche, whosoever liueth, is counted dead before thee. Graunt this for thy onely sonne Iesus Christes sake.

The Epistle.



Though I speake with tongues of men i. Cor. xij.
and of Angelles, and haue no loue, I
am euen as soundinge braske, or as a
tinkeling Cimball. And though I
coule prophesie and vnderstande all
secretes, and all knowledge: yea, if I haue all faith,
so that I coule moue mountaynes out of their
places, and yet haue no loue, I am nothing. And
though I bestowe all my goodes to feede the poore,
and though I gaue my body euen that I burned,
and yet haue no loue, it profiteth me nothing.
Loue suffereth longe, and is curteous, loue enui-
eth not, loue doth not frowardly, swelleth not, dea-
leth not dishonestly, seeketh not her owne, is not
prouoked to anger, thinketh none euill, reioy-
ceth not in iniquitie: But reioyareth in the trueth,
E i suffereth

The Sunday called Quinquagesima.

suffreth all thinges, beleueth all thinges, hopeth all thinges, endureth all thinges. Thoughe that prophesying faile, eyther tongues cease, or knowledge banishe away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophesying is vnperfect: But when that which is perfect is come, then that whiche is vnperfect shalbe done away. When I was a childe, I spake as a childe, I vnderstode as a childe, I imagined as a childe. But as loue as I was a man, I put away childishnes. Nowe we see in a glasse, euen in a darke speaking: but then shall we see face to face. Nowe I knowe vnperfectly: but then shal I knowe euen as I am known. Nowe abideth faith, hope, and loue, euen these thre: but the chiefe of these is loue.

¶ The Gospell.

Luke. xviij.



¶ Thus toke vnto him the twelue and saide vnto them: Behold, we go by to Ierusalem, and all shall be fulfilled that are written by the Prophetes, of the sonne of man. For he shall be deliuered vnto the Gentiles, and shall be mocked, and despitefully intreated, and spitted on. And when they haue scourged him, they will put him to death, and the thirde day he shall ryse agayne. And they vnderstode none of these thinges. And this saying was hid from them, so that they perceiued not the thinges which were spoken. And it came to passe, that as he was come nigh to Hierico, a certaine blinde man sat by the high waye side begging. And when he harde the people

The first day of Lent.

people passe by, he asked what it meant: And they saide vnto him, that Iesus of Nazareth passed by. And he cryed, saying: Iesu thou sonne of David haue mercye on me. And they which went before, rebuked him that he shoulde holde his peace. But he cryed so muche the more, thou sonne of David haue mercye on me. And Iesus stode still, and commaunded him to be brought vnto him. And when he was come nere, he asked him, saying: What wilt thou that I do vnto thee? And he saide: Lorde, that I might receiue my sight. And Iesus saide vnto him: Receiue thy sight, thy faith hath saued thee. And immediately he receiued his sight, and folowed him, praising God. And all the people when they sawe it, gaue praise vnto God.

¶ The first day of Lent.

¶ The Collect.

Almightie and euerlasting God, which hatest nothing that thou hast made, and dost forgive the sinnes of all them that be penitent: Create and make in vs newe and contrite heartes, that we woorthely lamenting our sinnes, & acknowledging our wretchednes, may obtaine of thee the God of al mercy, perfect remission and forgeuenes, through Iesus Christ.

¶ The Epistle.



Turne you vnto me with all your heartes, with fasting, weeping, and mourning, rent your heartes and not your clothes. Turne you vnto the Lord your God, for he is gracious & mercifull, long suffering,

Joel. ii.

The first day of Lent.

suffering, and of great compassion, and redy to pardon wickednes. Then (no doubt) he also shall turne and forgeue, and after his chastening, he shall let your encrease remaine for meate and drinke offerings vnto the Lorde your God. Blowe out with the trompet in Sion, proclaime a fasting, call the congregation, and gather the people together, warne the congregation, gather the elders, bringe the children and sucklinges together. Lette the bridegrome go forth of his chamber, and the bride out of her closet. Let the Priestes serue the Lorde betweene the porche and the aultar, weeping and saying: Be fauourable, O Lorde, be fauourable vnto thy people, let not thine heritage be brought to such confusion, least the Heathen be lordes therof. Wherefore shoulde they say among the Heathen, where is nowe their God?

¶ The Gospell.

Math. vi.



When ye faste, be not sad as the hypocrites are. For they disfigure their faces, that it may appere vnto men howe that they fast. Verily I saye vnto you, they haue their rewarde. But thou when thou fastest, appointe thine heade, and washe thy face, that it appeare not vnto men howe thou fastest, but vnto thy father whiche is in secrete, and thy father which seeth in secrete shall rewarde thee openly. Lay not by for your selues treasure vppon earth, where the rust and moth doth corrupte, and where thieues breake through and steale: but laye by for you treasures in heauen, where neyther rust

nor

The first Sunday in Lent.

no: moth doth corrupt, and where thieues do not
breahe through no: steale. For where your treasure
is, there will your hartes be also.

¶ The first Sunday in Lent.

¶ The Collect.

Alorde, which for our sake didst fast fortie daies
and fortie nightes: Geue vs grace to ble suche
abstinence, that our fleshe being subdued to
the spirite, we may euer obey thy godly motions, in
righteousnes and true holynes, to thy honour and
glory, which liuest and reignest. &c.

The Epistle.



¶ As helpers exhorte you, that ye y. Cor. 13.
receiue not the grace of **G O D** in
vayne. For he saith: I haue harde
thee in a time accepted, and in the
day of saluation haue I succoured
thee. Beholde, nowe is that accep-
ted time: beholde, nowe is that day of saluation.
Let vs geue none occasion of euill, that in our of-
fice be founde no faulte: but in all thinges let vs
behaue our selues as the ministers of **G O D**. In
much patience, in afflictions, in necessities, in an-
guishes, in stripes, in prisonmentes, in strifes, in
labours, in watchinges, in fastinges, in purenesse,
in knowledge, in longe suffering, in kindnesse, in
the holy Ghost, in loue vnfaigned, in the worde of
trueth, in the power of God, by the armour of righ-
teousnes, of the right hande and on the left, by ho-
nour and dishonour, by euill reporte, and good re-
porte, as deceyuers, and yet true, as vnknownen,
and yet knownen, as dying, and beholde we liue, as
chaste.

The first Sunday in Lent.

chastered, & not killed: as sorowing, and yet alway
mery: as poore, and yet make many riche: as ha-
uving nothing, and yet possessing all thinges.

¶ The Gospell.

spath. liij.



Then was Iesus ledde awaye of
the spirite in the wilderness, to
be tempted of the deuill. And
when he had fasted fortie dayes
and fortie nightes, he was at
the laste an hungred. And when
the tempter came to him, he
sayde: If thou be the sonne of
God, commaunde that these stones be made bread.
But he answered and saide: It is written, man
shall not liue by bread onely, but by euery worde
that proceedeth out of the mouth of God. Then the
Deuill taketh him vp into the holy Citie, and
setteth him on a pinnacle of the Temple, and saieth
vnto him: If thou be the sonne of God, cast thy
selfe downe headlong. For it is written: He shall
geue his Angelles charge ouer thee, and with their
handes they shall holde thee vp, least at any time
thou dash thy foote agaynst a stone. And Iesus
sayde vnto him, it is written agayne: Thou shalt
not tempt the Lorde thy God. Agayne the Deuill
taketh him vp into an exceeding high mountaine,
and sheweth him all the kingdomes of the worlde,
and the glorie of them, and saieth vnto him: All
these will I geue thee, if thou wilt fall downe and
worship me. Then saieth Iesus vnto him: Auoyde
Sathan, for it is written: Thou shalt worship the
Lorde thy God, and him onely shalt thou serue.
Then

The .ii. Sunday in Lent.

Then the Deuill leaueth him, and beholde the Angelles came and ministred vnto him.

¶ The .ij. Sunday in Lent.

¶ The Collect.

Almightie God, which doest see that we haue no power of oure selues to helpe our selues: kepe thou vs, both outwardly in our bodyes, and inwardly in our soules, that we may be defended from all aduersities whiche maye happen to the bodye, and from all euill thoughtes, whiche maye assault and hurte the soule: through Iesus Christ. &c.

¶ The Epistle.



Ve beseeche you brethren, and exhort i. The .liij. you by the Lorde Iesus, that ye encrease more and more, euen as ye haue receiued of vs, howe ye ought to walke, and to please God. For ye knowe what commaundementes we gaue you by our Lorde Iesus Christ. For this is the will of God, euen your holynes: that ye shoulde abstain from fornication, and that euery one of you shoulde knowe howe to keepe his vessel in holines and honour, and not in the lust of concupiscence, as do the Heathen which knowe not God: that no man oppresse and defraude his brother in bargaining, because that the Lorde is the auenger of all suche thinges, as we tolde you before, and testified. For God hath not called vs vnto vncleannesse, but vnto holynes. He therfore that despiseth, despiseth not man, but God which hath sent his holy spirite among you.

¶ iiiij

The

The.iii.Sunday in Lent.

The Gospell.

Math. xvi.



Jesus went thence and departed into the coastes of Tyre and Sidon: and beholde, a woman of Canaan (whiche came out of the same coastes) cryed vnto him saying: Haue mercye on me, O Lorde, thou sonne of Dauid: My daughter is piteously vexed with a deuill. But he answered her nothing at all. And his disciples came and besought him, saying: sende her away, for she crieth after vs. But he answered and saide: I am not sent but to the losse sheepe of the house of Israel. Then came she and worshipped him, sayinge: Lorde helpe me. He answered and saide: It is not meete to take the childrens bread and caste it to dogges. She answered and saide: Trueth Lorde, for the dogges eate of the crummes which fall from their masters table. Then Jesus answered, and saide vnto her: O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time.

¶ The thirde Sunday in Lent.

¶ The Collect.

We beseeche thee almightie God, looke vppon the hartie desires of thy humble seruauntes, and stretche forth the right hande of thy maiestie to be our defence against all our enemies: through Jesus Christ our Lorde.

¶ The Epistle.

Eph. v.

Be you the folowers of God as deare children, and walke in loue, euen as Christ loued vs, and gaue himselfe for vs an offering and a sacrifice

The.iii.Sunday in Lent.

sacrifice of a sweete savour to God. As for fornication and all uncleanness, or couetousnes, let it not be once named amonge you, as it becommeth saintes, or filthines, or foolish talking, or iesting, whiche are not comely, but rather geuing of thanks. For this ye knowe, that no whoremonger, eyther uncleane person, or couetous person (whiche is a worshipper of ymages) hath any inheritaunce in the kingdome of Christ and of God. Let no man deceiue you with vaine wordes: For because of suche thinges, commeth the wrath of God byppon the children of disobedience. Be not ye therefore companions of them. Ye were sometimes darknesse, but nowe are ye light in the Lorde: walke as children of light, for the fruite of the spirite consisteth in all goodnes, and righteousness, and trueth. Accept that which is pleasing vnto the Lorde, and haue no felowshippe with the vnfruitfull woorkes of darkenes, but rather rebuke them. For it is a shame euen to name those thinges, which are done of them in secrete: but all thinges when they are brought forth by the light, are manifest. For whatsoever is manifest, the same is light. Wherefore he sayeth: Awake thou that sleepest, and stand by from death, and Christ shall geue thee light.

¶ The Gospell.



Thus was casting out a deuill that was dumbe. And when he had caste out the deuill, the dumbe spake, and the people wondred. But some of them saide: He casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and

Luke. xi.

The.iii.Sunday in Lent.

and required of him a signe from heauen. But he knowing their thoughtes,saide vnto them: Euery kingdome deuided against it selfe, is desolate, and one house doeth fall vppon another. If Sathan also be deuided against him selfe, howe shall his kingdome endure? Because ye saye I caste out deuilles through Beelzebub: If I by the helpe of Beelzebub cast out deuilles, by whose helpe do your children caste them out? Therefore shall they be your iudges. But yf I with the finger of God caste out deuilles, no doubt the kingdome of God is come vppon you. When a stronge manne armed watcheth his house, the thinges that he possesseth are in peace: But when a stronger then he cometh vpon him, and ouercommeth him, he taketh from him all his harnesse (wherein he trusted) and deuiddeth his goodes. He that is not with me, is against me. And he that gathereth not with me, scattereth abroade. When the vncleane spirite is gone out of a man, he walketh through drye places seeking rest. And when he findeth none, he sayeth: I will returne againe into my house whence I come out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seuen other spirites worse then him selfe, and they enter in and dwell there. And the ende of that man is worse then the beginning. And it fortuned that as he spake these thinges, a certaine woman of the company lift by her voice, and saide vnto him: Happie is the wombe that bare thee, and the pappes whiche gaue thee sucke. But he saide: Yea, happye are they that heare the worde of God, and keepe it.

The.iiij.Sunday in Lent.

¶ The Collect.

Graunt we beseeche thee almighty God, that we whiche for our euill deedes are worthily punished, by the comfort of thy grace, maye mercifully be relieved: through our Lorde Jesus Christ.

The Epistle.



Call me (ye that desyre to be vnder the law) do ye not heare of the law? for it is written that Abraham had two sonnes: the one by a bonde-mayde, the other by a free woman, yea, and he which was borne of the bonde woman, was borne after the fleshe: but he whiche was borne of the free woman, was borne by promise. Whiche thinges are spoken by an allegory, for these are two Testamentes, the one from the mount Sina, whiche gendreth vnto bondage, whiche is Agar: for mounte Sina, is Agar in Arabia, and bordreth vpon the citie, which is now called Hierusalem, and is in bondage with her children. But Hierusalem whiche is aboue, is free, whiche is the mother of vs all. For it is written: Reioyce thou barren that bearest not children, breake forth and crye thou that trauailest not. For the desolate hath many mo children, then she which hath an husoande.

Gala.iii.

Brethren, we are after Isaac the children of promise. But as then he that was borne after the flesh, persecuted him that was borne of the spirite: Euen so is it now. Neuerthelesse, what saith the Scripture? Put away the bonde woman and her sonne:
For

The.iiij.Sunday in Lent

For the sonne of the bonde woman shall not be
 heyre with the sonne of the free woman. So then
 brethren, we are not children of the bonde woman
 but of the free woman.

¶ The Gospell.

John. vi.



Jesus departed ouer the Sea of
 Galile, whiche is the Sea of Ti-
 berias, and a greate multitude fo-
 lowed him, because they sawe his
 miracles whiche he did on them
 that were diseased. And Jesus
 went bp into a mountaine, and
 there he sat with his disciples. And Easter a feast of
 the Jewes was nye. When Jesus then list bp his
 eyes, and sawe a great company come vnto him, he
 said vnto Philip: Whence shall we bye bread that
 these maye eate? This he said to proue him, for he him-
 selfe knewe what he woulde do. Philip answered
 him: Two hundred penyworth of bread, are not suf-
 ficient for them, that euery man may take a little.
 One of his disciples (Andrew Simon Peters bro-
 ther) saith vnto him. There is a lad whiche hath
 fiue Barley loaves and two fishes: but what ar they
 among so many. And Jesus said: Make the people
 sit downe. There was much grasse in the place. So
 the men sat downe, in number about fiue thousand.
 And Jesus toke the bread, and when he had geuen
 thanks, he gaue to the disciples, and the disciples to
 them that were set downe, and likewise of the fishes
 as muche as they woulde. When they had eaten e-
 nough, he said vnto his disciples: gather bp the bro-
 ken meate which remaineth, that nothing be loste.
 And

The.v.Sunday in Lent.

And they gathered it together, and filled. xii. baskettes with the broken meate of the five Barley loaves, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) saide: This is of a trueth the same Propheete that shoulde come into the worlde.

¶ The.v.Sunday in Lent.

¶ The Collect.

We beseeche thee almighty God, mercifully to looke vpon thy people, that by thy great goodnes they may be gouerned and preserved euermore, both in body and soule, through Iesus Christe our Lorde.

¶ The Epistle.



Christe beinge an hie Prieste of good thinges to come, came by a greater and a more perfecte tabernacle, not made with handes, that is to saye, not of this buildinge, neyther by the bloudde of Goates and Calues: but by his owne bloud, he entered in once into the holy place, and founde eternall redemption. For yf the bloud of Oxen and of Goates, and the ashes of a yonge Cowe, when it was sprinkled, purifieth the vncleane as touching the purifying of the fleshe: howe muche more shall the bloud of Christe (which through the eternall spirite offered him selfe without spot to God) purge your conscience from dead workes, for to serue the liuing God? And for this cause he is the Mediatour of the newe Testament, that through death, which chaunced for the redemption of those transgressions

Heb. ix.

The.v.Sunday in Lent

gressions that were vnder the first Testament, they which are called might receiue the promise of eternal inheritaunce.

¶ The Gospell.

John. viij.



Which of you can rebuke me of sinne? If I say the trueth, why do ye not beleue me: He that is of GOD, heareth Goddes woordes: Ye therefore heare them not, because ye are not of GOD. Then answered the Jewes, and saide vnto him (say we not well that thou art a Samaritane and haste the deuill: Jesus answered: I haue not the deuill, but I honoure my father, and ye haue dishonoured me. I seeke not mine owne praise, there is one that seeketh and iudgeth. Verily, verily, I say vnto you, yf a man kepe my saying, he shall neuer see death. Then said the Jewes vnto him, now know we that thou hast the deuill. Abraham is dead, and the Prophetes, and thou sayest, if a man kepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham which is dead? And the Prophetes are dead: Whom makest thou thy selfe? Jesus answered: If I honour my selfe, mine honour is nothinge, it is my father that honoureth me, which you say is your GOD, and yet ye haue not knowen him, but I knowe him, and yf I saye I knowe him not, I walbe a lyer like vnto you. But I knowe him, and kepe his saying. Your father Abraham was gladd to see my daye, and he sawe it, and reioyced. Then saide the Jewes vnto him: Thou art not yet fiftie yeres old, and hast thou sene
Abra

The Sunday next before Easter.

Abraham? Jesus saide vnto them: Verily, verily, I saye vnto you, ere Abraham was borne, I am. Then toke they by stones to cast at him: But Jesus hid him selfe, and went out of the Temple.

¶ The Sunday next before Easter.

¶ The Collect.

Almightie and euerlastinge God, whiche of thy tender loue towards man, hast sent our Sauour Jesus Christ, to take vpon him our fleſhe, and to suffer death vpon the crosse, that all mankinde shoulde folowe the example of his great humilitie: mercifully graunt, that we both folowe the example of his pacience, and be made partakers of his resurrection, throught the same Jesus Christ our Lorde.

¶ The Epistle.



Let the same minde be in you, that was also in Christe Iesu, whiche when he was in the Wape of God, thought it no robbery to be equall with **GOD**: Neuerthelesse he made him selfe of no reputation, taking on him the Wape of a seruaunt, and became like vnto men, and was founde in his apparell as a man. He humbled him selfe, and became obedient to the death, euen the death of the crosse. Wherefore God hath also exalted him on high, and geuen him a name whiche is aboue all names, that in the name of Jesus, every knee shoulde bowe, bothe of thinges in heauen, and thinges in earth, and thinges vnder the earth, and that all tongues shoulde confesse, that Jesus Christ is the Lord, vnto the praise of god the father.

Pha. 4.

¶ The

The Sunday next before Easter.

¶ The Gospell.

Math. xxvi



AD it came to passe, when Iesus had finished all these sayinges, he saide vnto his Disciples: Ye knowe that after two dayes shall be Easter, and the sonne of man shall be deliuered ouer to be crucified. Then assembled together the chiefe Priestes and the Scribes and the elders of the people, vnto the Palace of the high Priest (which was called Caiphas) and helde a counsell that they might take Iesus by subtiltie, and kill him. But they saide: not on the holy day, lest there be an bpzore amonge the people. When Iesus was in Bethanie in the house of Simon the leper, there came vnto him a woman hauing an Alabaister bore of precious oyntment, and powred it on his head as he sat at the boarde. But when his disciples sawe it, they had indignation, saying: wherto serueth this wast? This oyntment might haue ben well solde, and geuen to the pooze. When Iesus vnderstode that, he sayde vnto them: Why trouble ye the woman? for she hath wrought a good worke vppon me. For ye haue the pooze alwaies with you, but me ye shall not haue alwaies. And in that she hath caste this oyntment on my body, she did it to bury me. Verely I say vnto you: Wheresoeuer this Gospell shall be preached in all the worlde, there shall also this be tolde that she hath done, for a memoriaill of her. Then one of the twelue (whiche was called Judas Iscarioth) went vnto the chiefe Priestes, and sayde vnto them: What will ye geue me, and I will deliuer him vnto you? And they appointed vnto him thirtie peeces

Sunday next before Easter.

peeces of syluer. And from that time forth he sought oportunitie to betraye him. The fyrst day of sweete bread, the Disciples came to Iesus, saying to him: Where wylte thou that we prepare for thee to eate the Pascheouer? And he saide: Go into the Citie to such a man, and say vnto him: The master saith, my time is at hande, I will keepe my Easter by thee with my Disciples. And the Disciples did as Iesus hadde appoynted them, and they made ready the pascheouer. When the euen was come, he sat downe with the twelue. And as they did eate, he sayde: Verily I say vnto you, that one of you shall betraye me. And they were exceeding sorowfull, and beganne euery one of them to saye vnto him: Lorde is it I? He answered and said, he that dippeth his hande with me in the dishe, the same shall betray me. The sonne of man truely goeth as it is written of him: but woe vnto that man by whom the sonne of man is betrayed, it hadde bene good for that man yf he had not bene borne. Then Judas, which betrayed him, answered and saide: Master, is it I? He saide vnto him: thou hast said. And when they were eating, Iesus toke bread, and when he had geuen thanks, he brake it, and gaue it to the Disciples, and said: Take, eate, this is my body. And he toke the cuppe, and thanked, and gaue it to them, saying: Drinke ye all of this, for this is my blood (which is of the newe Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke henceforth of this fruite of the vine tree, vntill that day when I shall drinke it newe with you in my fathers Kingdome. And when they had saide grace, they went out vnto

Sunday next before Easter.

to mount Oliuete. Then saide Iesus vnto them: All ye shal be offended because of me this night. For it is wrytten: I will smite the Shepheard, and the sheepe of the flocke shalbe scattered abroade: but after I am risen agayne, I will go before you into Galile. Peter answered and saide vnto him: Though all men be offended because of thee, yet will I not be offended. Iesus saide vnto him: Verily I say vnto thee, that in this same night, before the Cocke crowe, thou shalt denye me thryse. Peter said vnto him, yea though I should dye with thee, yet will I not denye thee, likewise also saide all the Disciples. Then came Iesus with them vnto a farme place (whiche is called Gethsemane) and said vnto the Disciples: Sit ye here while I go and praye yonder. And he toke with him Peter, and the two sonnes of Zebede, and began to waire sorowefull and heauye. Then saide Iesus vnto them: My soule is heauy, euen vnto the death. Tary ye here and watche with me. And he went a litle farther, and fell flatte on his face, and prayed, saying: O my father, yf it be possible, let this Cuppe passe from me: neuerthelesse, not as I will, but as thou wilt. And he came vnto his Disciples, and founde them a sleepe, and saide vnto Peter: What, could ye not watch with me one houre? Watche and pray that ye enter not into temptation. The spirite is willing, but the fleshe is weake. He went away once agayne and prayed, saying: O my father, yf this cup may not passe away from me, except I drinke of it, thy will be fulfilled. And he came and founde them asleepe agayne, for theyr eyes were heauye. And he leste them, and went agayne and prayed

Sunday next before Easter.

prayed the thirde time, sayinge the same woordes. Then commeth he to his disciples, and saide vnto them: Sleepe on now and take your rest. Beholde the houre is at hande, and the sonne of man is betrayed into the handes of sinners. Kysse, let vs be going, beholde he is at hande that doth betray me. While he yet spake, loe Judas one of the number of the twelue came, and with him a great multitude with swordes and staues, sent from the chiefe priestes and Elders of the people. But he that betrayed him, gaue them a token, sayinge: Whosoever I kisse, the same is he, holde him faste. And forthwith he came to Iesus and saide: Haile Master, and kissed him. And Iesus saide vnto him: Frende, wherefore art thou come? Then came they and laide handes on Iesus, and tooke him. And beholde, one of them which were with Iesus, stretched out his hand and drew his sworde, and stroke a seruaunt of the hye Priestes, and smote off his eare. Then saide Iesus vnto him: Put vp thy sworde into the sheathe, for all they that take the sworde, shall perishe with the sworde. Thinkest thou that I can not now praye to my father, and he shall geue me euen now more then twelue legions of Angelles? But howe then shall the Scriptures be fulfilled? For thus must it be. In the same houre saide Iesus to the multitude: Ye be come out as it were to a thiefe with swordes and staues for to take me. I sat daylye with you teaching in the Temple, and ye tooke me not. But all this is done that the Scriptures of the Prophetes might be fulfilled. Then all the Disciples forsoke him and fled. And they tooke Iesus, and led

Sunday next before Easter.

him to Caiphas the hie Priest, where the Scribes and the Elders were assembled. But Peter followed him a farre off vnto the hie Priestes palace, and went in, and sat with the seruantes to see the ende. The chiefe Priestes and Elders, and all the counsaile, sought false witnesse againste Iesus (for to put him to death) but founde none, yea when many false witnessses came, yet founde they none. At the laste came two false witnessses, and saide: This felowe saide, I am able to destroye the temple of God, and to builde it againe in thre dayes. And the chiefe Priest arose and saide vnto him: Answerest thou nothing? Why do these beare witnesse against thee? But Iesus helde his peace. And the chiefe Priest answered and saide vnto him: I charge thee by the liuing G O D, that thou tell vs whether thou be Chryste the sonne of God? Iesus said vnto him, thou hast saide. Neuerthelesse I saye vnto you, hereafter shall ye see the sonne of manne sitting on the right hande of power, and comming in the cloudes of the skye: Then the hie Priest rent his clothes, saying: He hath spoken blasphemye, what neede we of anye more witnessses? Beholde nowe ye haue hearde his blasphemye, what thinke ye? They answered and saide: he is worthy to dye. Then did they spitte in his face, and buffeted him with fistes. And other smote him on the face with the palme of their handes, sayinge: Tell vs thou Christ, who is he that smote thee? Peter sat without in the Court, and a damosell came to him, saying: Thou also wast with Iesus of Galile. But he denyed before them all, saying: I wote not what thou sayest. When he was gone out into the porche,

another

Sunday next before Easter.

another wenche sawe him, and saide vnto them that were there: This felowe was also with Jesus of Nazareth. And agayne he denied with an othe, saying: I doo not knowe the man. After a while came vnto him they that stode by, and sayde vnto Peter: surely thou arte euen one of them, for thy speache bewrayeth thee. Then began he to curse and to sweare, that he knewe not the man. And immediately the Cocke crowe. And Peter remembered the worde of Jesu which saide vnto him: before the Cocke crowe, thou shalte deny me thrise, and he went out and wepte bitterly. When the morning was come, all the chiefe Priestes and Elders of the people, helde a counsell against Jesus, to put him to death, and brought him bounde, and deliuered him vnto Pontius Pylate the deputie. Then Judas (which had betraied him) seying that he was condemned, repented him selfe, and brought againe the .xxx. plates of siluer to the chiefe Priestes and Elders, saying: I haue sinned, betraying the innocent bloude. And they sayde: what is that to vs? See thou to that. And he cast downe the siluer plates in the temple, and departed, and went and hanged him selfe. And the chiefe Priestes toke the syluer Plates and saide: It is not lawfull for to put them into the treasure, because it is the price of bloude. And they toke counsayle, and bought with them a potters fielde to bury straungers in. Wherefore the fielde is called Acheldema, that is, the fielde of bloude, vntill this day. Then was fulfilled that whiche was spoken by Jeremy the Prophete, saying: and they toke .xxx. siluer plates, the price of him that was valued, whom they bought

Sunday next before Easter.

of the children of Israel, and gaue them for the potters felde, as the Lorde appoynted me. Jesus stode before the deputie, and the deputie asked him, saying: Art thou the king of the Jewes? Jesus saide vnto him: thou sayest. And when he was accused of the chiefe Priestes and Elders, he answered nothing. Then saide Pilate vnto him: hearest thou not howe many witnesses they lay against thee? And he answered him to neuer a worde, in so muche that the Deputie marueyled greatly. At that feast, the Deputie was wont to deliuer vnto the people a prisoner, whom they woulde desire. He had then a notable Prisoner called Barrabas. Therefore when they were gathered together, Pilate saide: whether will ye that I geue lose vnto you, Barrabas, or Jesus whiche is called Christ? For he knewe that for enuy they hadde deliuered him. When he was set downe to geue Iudgement, his wife sent vnto him saying: haue thou nothing to do with that iuste man, for I haue suffered this daye many thinges in my sleepe because of him. But the chiefe Priestes and Elders perswaded the people that they should aske Barrabas, and destroy Jesus. The Deputie answered and saide vnto them: whether of the twayne will ye that I let lose vnto you? They saide Barrabas. Pilate saide vnto them: What shall I do then with Jesus whiche is called Christ? They all saide vnto him: let him be crucified. The Deputie saide: what euill hath he done? But they cried more, saying: let him be crucified. When Pilate sawe that he coulde preuaile nothing, but that more busynes was made, he toke water, and washed his handes before the people.

Sunday next before Easter.

people, saying: I am innocent of the bloud of this iust person, see ye. Then answered all the people, and saide: his bloud be on vs and on our children. Then let he Barrabas louse vnto them, and scourged Iesus, and deliuered him to be crucified. Then the souldiours of the deputie tooke Iesus into the common hall, and gathered vnto him all the companie, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying: haile king of the Jewes, and when they had spitte vpon him, they tooke the reede and smote him on the head. And after that they had mocked him, they tooke the robe of him againe, and put his owne raiment on him, and ledde him awaye to crucifie him. And as they came out, they founde a man of Cirene (named Simon) him they compelled to beare his Crosse. And they came vnto the place which is called Golgotha (that is to saye, a place of dead mens skulles) and gaue him vinegar mingled with gall to drinke. And when he had tasted therof, he woulde not drinke. When they had crucified him, they parted his garmentes and did cast lottes, that it might be fulfilled whiche was spoken by the Prophete: They parted my garmentes amonge them, and vppon my besture did they caste lottes. And they sat and watched him there, and set vpon his head the cause of his death written: This is Iesus the Kinge of the Jewes. Then were there two theeues crucified with him, one on the right hande, and another on the left. They that passed by, reuiled him, wagging
of iiii their

Sunday next before Easter.

their heades, and saying : thou that destroyedst the Temple of God, and didst builde it in thre dayes, saue thy selfe. If thou be the sonne of God, come downe from the crosse. Likewise also the hye Priestes mocking him with the Scribes and Elders, said: he saued other, him selfe he can not saue. If he be the king of Israell, let him nowe come downe from the crosse, and we will beleue him. He trusted in God, let him deliuer him nowe yf he will haue him. For he saide, I am the sonne of God. The thieues also which were crucified with him, cast the same in his teeth. From the sixth houre, was there darkenesse ouer all the lande, vntill the ninth houre. And about the ninth houre, Jesus cried with a loude voice, sayinge: Ely, Ely, lama sabathani, that is to say, my God, my God, whye haste thou forsaken me? Some of them that stode there, when they heard that, saide: This man calleth for Elias. And straight way one of them ranne and toke a sponge, and when he had filled it full of vinegar, he put it on a reede, and gaue him to drinke, Other saide, let be, let vs see whether Elias will come and deliuer him. Jesus when he had cryed againe with a loude voice, yelded vp the ghoste. And beholde, the baile of the Temple did rent in two partes, from the toppe to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodiees of Saintes which slept, arose and went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centurion, and they that were with him watching Jesus, sawe the earth quake, and those thinges whiche happened, they feared

Munday before Easter.

feared greatly, saying: Truly this was the sonne of God. And many women were there (beholdinge him a farre off) whiche folowed Jesus from Galile, ministring vnto him, amonge which, was Marye Magdalen, and Mary the mother of James and Ioseph, and the mother of Zebedes children:

¶ Munday before Easter.

¶ The Epistle.



What is he this that commeth from Edom, with redde coloured clothes of Bosra (which is so costlye cloth) and commeth in so mightly with all his strength? I am he that teacheth righteousness, and am of po-

Isay. lxxij.

wer to helpe. Wherefore then is thy clothing redde, and thy raiment like his that treadeth in the wine presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I treade downe mine enemyes in my wrath, and set my feete vpon them in mine indignation. And their bloud shall bespringe my clothes, and so will I staine all my rayment. For the day of vengeance is assigned in my heart, and the yere when my people shall be deliuered is come. I looked about me, and there was no man to shewe me anye helpe, I marvelled that no man helde me by. Then I helde me by mine owne arme, and my seruentyes sustained me. And thus will I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I laye their strength. I will declare

Munday before Easter.

declare the goodnes of the Lorde, yea and the praise
of the Lorde for all that he hath geuen vs, for the
great good that he hath done for Israell, whiche he
hath geuen them of his owne fauour, and accor-
ding to the multitude of his louing kindnes. For
he saide: These no doubt are my people, and no
shrinking children, and so he was their sauour. In
their troubles, he was also troubled with them.
and the Angell that went forth from his presence
deliuered them. Of very loue and kindnesse that he
had vnto them, he redeemed them. He hath borne
them and carryed them by, euer sence the worlde
began. But after they prouoked him to wrath, and
bered his holy minde, he was their enemye, and
fought against them him selfe. Yet remembred
Israell the olde time of Moses and his people, say-
ing: Where is he that brought them from the wa-
ter of the sea, with them that fed his sheepe: Where
is he that hath geuen his holy spirit among them?
He led them by the right hande of Moses with his
glorious arme, deuidinge the water before them,
whereby he gat him selfe an euerlasting name.
He led them in the deepe, as an Horse is led in the
plaine, that they shoulde not stumble, as a tame
beast goeth in the fielde, and the breath geuen of
God geueth him rest. Thus (O God) haste thou led
thy people, to make thy selfe a glorious name with-
all. Looke downe then from heauen, and beholde
the dwelling place of thy sanctuarie, and thy glory.
Howe is it that thy gelousie, thy strength, the mul-
titude of thy mercyes, and thy louing kindnes, will
not be entreated of vs: yet art thou our father: For
Abraham knoweth vs not, neither is Israell ac-
quainted

Munday before Easter.

quainted with vs. But thou Lorde art our father
and redeemer, and thy name is euerlasting. O
Lorde, wherefore hast thou led vs out of the way?
wherefore hast thou hardened our hartes that we
feare thee not? Be at one with vs agayne for thy
seruauntes sake, and for the generation of thine
heritage. Thy people haue had but a little of thy
sanctuary in possession, for our enemies haue tro-
den downe the holy place. And we were thine from
the beginning, when thou wast not their Lord, for
they haue not called vpon thy name.

¶ The Gospell.



After two daies was Easter, and the Mar. xiiij.
daies of sweete bread. And the hye
Priestes and Scribes sought howe
they might take him by craft, and
put him to death. But they sayde,
not in the feast day, lest any busines
arise among the people. And when he was in Be-
thany in the house of Simon the Leper, euen as he
sat at meate, there came a woman hauing an Ala-
baster box of oyntment called Marde, that was pure
and costly, and she brake the boxe, and powred it vpon
his heade. And there were some that were not
content within them selues, and said: what needed
this wast of oyntment? for it might haue bene solde
for more then thre hundred pence, and haue ben ge-
uen vnto the poore, and they grudged against her.
And Iesus said: let her alone, why trouble ye her?
She hath done a good worke on me: for ye haue
poore with you alwaies, and whensoever ye will,
ye may do them good: but me haue ye not alwaies.
She hath don that we could, she came aforehand to
anoint

Munday before Easter.

anoynt my body to the burying. Verily I say vnto you, wheresoeuer this Gospell shall be preached throughout the whole worlde, this also that she hath done, shall be rehearsed in remembraunce of her. And Judas Iscarioth one of the twelue, went away vnto the hye Priestes to betraye him vnto them. When they harde that, they were glad, and promised that they woulde geue him money. And he sought howe he might conueniently betray him. And the first day of sweete bread (when they offered the passeouer) his Disciples said vnto him: Where wilt thou that we go and prepare that thou maiest eate the Passeouer? And he sent forth two of his Disciples, and saide vnto them: Goe ye vnto the Citie, and there shall meete you a man bearing a pitcher of water, folowe him. And whither soeuer he goeth in, say ye vnto the good man of the house: the master saith, where is the best chamber, where I shall eate the Passeouer with my Disciples? And he will shewe you a great parlour paved and prepared, there make redy for vs. And his Disciples went forth, and came into the Citie, and found as he had said vnto them, and they made redy the Passeouer. And when it was now euentide, he came with the twelue. And as they sat at boarde and did eate, Jesus saide: Verily I say vnto you, one of you (that eateth with me) shall betray me. And they began to be soyy, and to say to him one by one: is it I? and another saide: is it I? He aunswered and saide vnto them: it is one of the twelue, even he that dippeth with me in the platter. The sonne of man truely goeth as it is written of him, but woe vnto that man by whom the sonne of man is betrayed:
good

Munday before Easter.

good were it for that man if he hadde neuer bene
borne. And as they did eate, Iesus tooke bread, and
when he had geuen thanks, he brake it, and gaue
to them, and saide: Take, eate, this is my body. And
he tooke the cup, and when he had geuen thanks,
he tooke it to them, and they all dranke of it. And he
saide vnto them: this is my bloud of the newe Te-
stament, which is shed for many. Verily I saye vn-
to you, I will drinke no more of the fruite of the
vine, vntill that day that I drinke it newe in the
kingdome of God. And when they had saide grace,
they went out to the mount Oliuete. And Iesus
sayeth vnto them: All ye shalbe offended because of
me this night. For it is written: I will smite the
shepheard, and the sheepe shalbe scattered: but af-
ter that I am risen againe, I will go into Galile-
before you. Peter saide vnto him: And though all
men be offended, yet will not I. And Iesus sayeth
vnto him: Verily I say vnto thee, that this daye,
euen in this night, before the Cocke crowe twise,
thou shalt deny me three times. But he spake more
vehemently: no, yf I shoulde dye with thee, I will
not denye thee. Likewise also said they all. And they
came into a place which was named Bethsemane,
and he saide to his Disciples, sit ye here while I go
aside and pray. And he taketh with him Peter, and
James and John, and began to waie abashed, and
to be in an agonye, and saide vnto them: My soule
is heauye euen vnto the death, tarye ye here, and
watche. And he went forth a litle, and fell downe
flat on the grounde and prayed, that if it were pos-
sible the houre might passe from him. And he saide,
Abba father, all thinges are possible vnto thee,
take

Munday before Easter.

take away this cup from me : neuerthelesse , not as I will, but that thou wilt be done . And he came and founde them sleeping , and sayeth to Peter : Simon , sleepest thou ? Couldst not thou watche one houre ? Watche and praye , least ye enter into temptation. The spirite truelye is redye , but the fleshe is weake . And againe he went aside and prayed, and spake the same woordes . And he returned and founde them a sleepe againe , for their eyes were heauy , neither wist they what to aunswere him. And he came the thirde time and saide vnto them : Sleepe henceforth and take your ease, it is enough , the houre is come , beholde , the sonne of man is betrayed into the handes of sinners . Rise vp, let vs go, loe he that betrayeth me is at hande. And immediately while he yet spake, commeth Iudas (whiche was one of the twelue) and with him a great number of people with swordes and stauies from the hye Priestes , and Scribes , and Elders. And he that betrayed him , had geuen them a generall token , sayinge : Whosoever I do kisse , the same is he, take and leade him away warelye . And as soone as he was come, he goeth straight waye to him , and sayeth vnto him : Master , Master, and kissed him , and they laide their handes on him, and tooke him. And one of them that stode by, drew out a sworde , and smote a seruaunt of the hye Priestes, and cut off his eare . And Iesus aunswered and saide vnto them : Ye be come out as vnto a thiefe with swordes and stauies , for to take me, I was dayly with you in the Temple teaching , and ye toke me not: but these thinges come to passe, that the Scripture should be fulfilled , And they all for-
soke

Munday before Easter.

toke him and ran away. And there folowed him a certayne yong man clothed in linnen vpon the bare, and the yong men caught him, and he left his linnen garment, and fled from them naked. And they led Iesus away to the highe Priest of all, and with him came all the hye Priestes, and the Elders, and the Scribes. And Peter folowed him a great way off (euen till he was come into the Palace of the hye Priest) and he sat with the seruantes, and warmed him selfe at the fire. And the hye Priestes and all the counsaile sought for witnesse against Iesus to put him to death, and founde none. For many bare false witnesse againste him, but their witnesses agreed not together. And there arose certayne and brought false witnesse agaynst him, saying: We harde him saye, I will destroy this Temple that is made with handes, and within three dayes I will build another made without handes: but yet their witnesses agreed not together. And the hye Priest stode vp among them, and asked Iesus, saying: Answerest thou nothing? Howe is it that these beare witnesse against thee? But he helde his peace, and answered nothing. Agayne the hye Priest asked him and saide vnto him: Art thou Christ the sonne of the blessed? And Iesus saide: I am. And ye shall see the sonne of man sitting on the right hande of power, and comming in the clouds of heauen. Then the hye Priest rent his cloathes, and saide: What nede we any further of witnesses? Ye haue harde blasphemie, what thinke ye? And they all condemned him to be worthe of death. And some began to spitte at him, and to couer his face, and to beate him with fysses, and to saye vnto him: areade. And

Munday before Easter.

And the seruauntes buffeted him on the face. And as Peter was beneath in the Palace, there came one of the wenches of the hye Priest, and when she sawe Peter warming him selfe, she looked on him, and sayd: Wast not thou also with Jesus of Nazareth? And he denied, saying: I know him not, neyther wote I what thou saiest. And he went out into the porche, and the Cocke crewe, and a damosell (when she sawe him) began agayne to saye to them that stode by: this is one of them. And he denied it agayne. And anone after, they that stode by, saide againe vnto Peter: Surely thou art one of them, for thou art of Galile, and thy speach agreeth thereto. But he began to curse and to sweare, saying: I knowe not this man of whom ye speake. And agayne the Cocke crewe, and Peter remembred the worde that Jesus had saide vnto him, before the Cocke crowe twise, thou shalt deny me thre times, and he began to weepe.

Tuesday before Easter.

The Epistle.

Clay. l.



He Lorde **G O D** hath opened mine eare, therefore can I not say nay, neyther withdawe my selfe. But I offer my backe vnto the smiters, and my cheekes vnto the nippers. I turne not my face from shame and spitting, and the Lorde God shall helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusien. He is at hande that iustificeth me, who will then go to lawe with me? Let vs stand

Tuesday before Easter.

stande one against another. If there be any that will reason with me, let him come here forth to me. Beholde, the Lord God standeth by me, what is he then that can condempne me? Lo, they shall be like as an olde cloth, the moth shall eat them vp. Therfore who so feareth the Lord among you, let him heare the voice of his seruant. Who so walketh in darkenes, and no light shineth vpon him, let him put his trust in the name of the Lord, and holde him vp by his God. But take heede, ye all kindle a fire of the wrath of God, and stirre vp the coales. Walke on in the glistering of your owne fire, and in the coales that ye haue kindled. This commeth vnto you from my hande, namely that ye shall sleepe in sorowe.

¶ The Gospell.



And anon in the dawning, the hie Priestes helde a councell with the Elders and the Scribes, and the whole congregation, and bounde Jesus, and led him awaye, and deliuered him to Pilate. And Pilate asked him: Art thou the Kinge of

Mark. xii.

the Jewes? And he answered, and saide to him: thou sayest it. And the hie Priestes accused him of many thinges. So Pilate asked him againe, saying: Answerest thou nothing? Beholde howe many thinges they laye to thy charge. Jesus answered yet nothing, so that Pilate maruailed. At that feast Pilate did deliuer vnto them a prisoner, whomsoever they woulde desire. And there was one that was named Barrabas, which lay bound

¶ i

with

Tuesday before Easter.

with them that made insurrection, he had committed murther. And the people called vnto him, & began to desire him that he woulde do accordinge as he had euer done vnto them. Pilate answered them saying: Will ye that I let louse vnto you the king of the Jewes? for he knewe that the hie priestes had deliuered him of enuy. But the hie priestes moued the people that he shoulde rather deliuer Barrabas vnto them. Pilate answered againe, and saide vnto them: What will ye that I then do vnto him, whō ye call the king of the Jewes? And they cried againe, crucifie him. Pilate saide vnto them: What euil hath he done? And they cried the more feruently, crucify him. And so Pilate willing to content the people, let louse Barrabas vnto the, and deliuered by Iesus (when he had scourged him) for to be crucified. And the souldiours ledde him away into the cōmon hal, and called together the whole multitude, and they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and beganne to salute him, haile king of the Jewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, & worshipped him. And when they had mocked him, they toke the purple off him and put his owne clothes on him, and led him out to crucify him. And they compelled one that passed by, called Simon of Sirene (the father of Alexander & Rufus) which came out of the field, to beare his crosse. And they brought him to a place named Golgotha (whiche if a man interprete) is, the place of dead mens skulles, and they gaue him to drinke wine mingled with mirre, but he receiued it not. And

Tuesday before Easter.

And when they had crucified him, they parted his garmentes, casting lottes vpon them what euery man shoulde take. And it was about the thirde houre, and they crucified him. And the title of his cause was written: The king of the Jewes. And thy crucified with him two thieues, the one on his righte hande and the other on his lefte. And the scripture was fulfilled, which saith: he was counted among the wicked. And they that went by rayled on him, wagging their heades and saying: A wretch, thou that destroyest the Temple, and buildest it againe in three daies, saue thy selfe, and come downe from the crosse. Likewise also mocked him the hye priestes among themselves, with the Scribes, and saide: he saued other men, him selfe he can not saue. Let Christ the king of Israell descend nowe from the crosse, that we maye see and beleue. And they that were crucified with him, checked him also. And when the sirt houre was come, darknes arose ouer all the earth, vntil the ninth houre. And at the ninth houre, Jesus cried with a loude voyce, saying: Eloy, Eloy, Lamasabathani, which is (yf one interprete it) my God, my God, why hast thou forsaken me? And some of them that stode by, when they harde that, saide: Beholde, he calleth for Helias. And one ranne and filled a sponge full of binger, & put it on a reede, and gaue him to drinke, saying: Let him alone, let vs see whether Helias will come and take him downe. But Jesus cryed with a loude voyce, and gaue vp the ghost. And the bale of the Temple rent in two peeces, from the top to the botome, And when the Centurion (which stode before him) sawe that he so cried, and

G ii

gaue

Tuesday before Easter.

gaue by the ghost, he said: Truly this man was the sonne of God. There were also women a good way off, beholding him: among whom was Mary Magdalene, and Mary the mother of James the lytle, and of Ioses, and Mary Salome (which also when he was in Galile had folowed him, and ministred vnto him) and many other women whiche came by with him to Ierusalem. And now when the euen was come (because it was the daye of preparing that goeth before the Sabbath) Ioseph of the Citie of Aramathia, a noble Counsaylour, whiche also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Iesu. And Pilate marueyled that he was already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead: And when he knewe the trueth of the Centurion, he gaue the body to Ioseph. And he bought a linnen clothe, and toke him downe and wrapped him in the linnen clothe, and laide him in a sepulchre that was heuen out of a rocke, and rolled a stone before the dore of the sepulchre. And Mary Magdalene, and Mary Ioses behelde where he was laide.

¶ Wednesday before Easter.

¶ The Epistle.

Heb. ix.



Here as is a Testament, there must also (of necessitie) be the death of him that maketh the Testament. For the Testament taketh aucthoritie when men are dead: For it is yet of no value as long as he that maketh the Testament is alive. For which

Wednesday before Easter.

which cause also, neither the first Testament was ordeyned without blood. For when Moyses had declared all the commaundementes to all the people, according to the lawe, he toke the blood of Calues and of Goates, with water and purple wolle, and Ilope, and sprinkled bothe the booke and all the people, saying: This is the blood of the Testament, whiche God hath appoynted vnto you. Moreouer he sprinkled the tabernacle with blood also, and all the ministring vessels. And almost all thinges are by the lawe purged with blood, and without shedding of blood is no remission. It is neede then, that the similitudes of heavenly thinges be purified with suche thinges: but that the heavenly thinges them selues, be purified with better sacrifices then are thole. For Christ is not entred into the holy places that are made with handes (whiche are similitudes of true thinges) but is entred into very heauen, for to appeare now in the sight of God for vs, not to offer him selfe often, as the hye Priest entreth into the holy place euery yere with straunge blood, for then muste he haue often suffred sence the worlde began. But now in the ende of the worlde hath he appeared once, to put sinne to flight by the offering vp of him selfe. And as it is appointed vnto all men that they shall once dye, and then cometh the iudgement: Euen so Christe was once offered to take awaye the sinnes of manye, and vnto them that loke for him, shall he appeare agayne without sinne vnto saluation.

Wednesday before Easter.

¶ The Gospell.

Luke. xxij.



The feast of sweete bread drewe nye, which is called Easter, and the hye Priestes and Scribes sought how they might kill him, for they feared the people. Then entred Sathan into Judas, whose surname was Iscarioth (which was of y number of the xii.) and he went his way & comuned with the hye Priestes and officers, how he might betray him vnto them. And they were glad, and promised to geue him money. And he consented, and sought oportunitie to betray him vnto them when the people wer away. Then came the day of sweete bread, when of necessitie the Passeouer must be offred. And he sent Peter and John, saying: Go and prepare vs the Passeouer that we may eat. They said vnto him: Where wilt thou that we prepare? And he said vnto them: Beholde, when ye enter into the Citie, there shall a man meete you, bearing a pitcher of water, him folowe into the same house that he entreth in, and ye shall say vnto the goodman of the house: the master saith vnto thee, where is the gest chamber wher I shal eat the Passeouer with my disciples? And he shal shew you a great Parlour pauered, there make redy. And they went and founde as he had said vnto them, and they made redy the Passeouer. And when the houre was come, he sat downe, and the twelue Apostles with him. And he saide vnto them: I haue inwardly desired to eat this Passeouer with you, before that I suffer. For I say vnto you henceforth wil I not eat of it any more, buttill it be fulfilled in the kingdome of God. And he toke
the

VWednesday before Easter.

the cup, and gaue thanks, and said: Take this and deuide it among you. For I saye vnto you, I will not drinke of the fruit of this vine, vntil the kingdome of God come. And he toke bread, and whē he had geuen thanks he brake it, and gaue vnto thē saying: This is my body which is geuen for you, this do in the remembraunce of me. Likewise also when he had supped, he tooke the cuppe, sayinge: This cuppe is the newe Testament in my bloud, whiche is shed for you. Yet beholde, the hande of him that betrayeth me, is with me on the table. And truly the sonne of man goeth as it is appointed: but wo vnto that man by whom he is betrayed. And they began to enquire among them selues, which of them it was that should do it. And there was a strife among them, which of them shoulde seeme to be the greatest. And he saide vnto them: The kings of nations raigne ouer them, and they that haue auctoritie vpon thē are called gracious: but ye shal not so be. But he that is grettest among you, shalbe as the yonger, and he that is chiefe, shalbe as he that doth minister. For whether is greter he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth. Ye are they whiche haue bidden with me in my temptations, and I appoint vnto you a kingdome, as my father hath appointed to me, that ye may eate and drinke at my table in my kingdome, and sit on seates iudging the. xii. Tribes of Israell. And the Lord said: Simon, Simon, behold Sathan hath desired to sift you as it were wheate: but I haue prayed for thee, that thy faith faile not. And when thou art conuerted,

G iiii

Strength

Wednesday before Easter.

Strength thy brethren. And he said vnto him: Lord I am redye to go with thee into prison, and to death. And he saide: I tell thee Peter, the Cocke shall not crowe this daye, till thou haue denyed thise that thou knowest me. And he saide vnto them: When I sent you without wallet, and scrip, and shoes, lacked ye any thing? And they saide, no. Then saide he vnto them: But nowe he that hath a wallet, let him take it by, and likewise his scrip. And he that hath no sworde, let him sell his coate and bye one, for I say vnto you, that yet the same which is written, must be performed in me: Euen amonge the wicked was he reputed. For these thinges which are written of me, haue an ende. And they saide: Lorde beholde, here are two swordes. And he said vnto them, it is ynough. And he came out, and went (as he was wont) to mounte Oliuete, and the Disciples folowed him. And when he cam to the place, he said vnto them: Pray least ye fall into temptation. And he gat him selfe from them about a stones cast, and kneeled downe and prayed, saying: Father, yf thou wilt, remoue this cup from me. Neuerthelesse, not my will, but thine be fulfilled. And there appeared an Angell vnto him from heauen, comforting him. And he was in an agonye and prayed the longer, and his sweat was like droppes of bloud, triking downe to the ground. And when he arose from prayer, and was come to his Disciples, he found them sleeping for heauines, and he said vnto them: Why slepe ye? Rise and pray, least ye fall into temptation. While he yet spake, beholde, there came a companye, and he that was called Judas, one of the twelue, went before

Wednesday before Easter.

before them, and pressed nie to Iesus to kisse him. But Iesus saide vnto him: Judas, betrayest thou the sonne of man with a kisse? When they whiche were about him sawe what woulde folowe, they saide vnto him: Lorde, shall we smite with the sworde? And one of them smote a seruaunt of the hye Priestes, and stroke off his right eare. Iesus answered and saide: Suffer ye thus farre forth. And when he touched his eare, he healed him. Then Iesus said vnto the hye Priestes and rulers of the Temple, and the elders, which were come to him: Ye be come out as vnto a thiefe, with swords and stauers. When I was daylye with you in the Temple, ye stretched forth no handes against me: but this is euen youre verie houre, and the power of darkenes. Then toke they him and led him, and brought him to the hye Priestes house: But Peter folowed a farre off. And when they had kindled a fire in the middes of the Palace, and were set downe together, Peter also sat downe amonge them. But when one of the wenches behelde him, as he sat by the fire (and looked bypon him) she saide: this same felow was also with him. And he denied sayinge: Woman I knowe him not. And after a little while, another sawe him, and saide: Thou art also of them. And Peter saide: Man I am not. And about the space of an houre after, another affirmed, saying: Verily this felowe was with him also, for he is of Galile. And Peter said: Man I wote not what thou sayest. And immediatlye while he yet spake, the Cocke crewe. And the Lorde turned backe and looked bypon Peter. And Peter remembred the worde of the Lorde, howe he

Thursday before Easter.

he had saide vnto him: Before the Cocke crowe thou shalt deny me thrise, and Peter went out and wept bitterly. And the men that tooke Iesus mocked him, and smote him, and when they had blindfolded him, they stroke him on the face, and asked him saying: Arede who is he that smote thee? And many other thinges despitefully saide they against him. And allone as it was day, the Elders of the people, and the hie Priestes and Scribes came together, and ledde him into their Counsell, saying: Art thou very Christ: tell vs. And he saide vnto them: If I tell you, ye will not beleue me, and if I aske you, you will not aunswere, nor let me go. Hereafter shall the sonne of man sit on the right hand of the power of God. Then saide they all: Art thou then the sonne of God? He saide: Ye say that I am. And they sayde: What neede we of any further witnes: For we our selues haue heard of his owne mouth.

Thursday before Easter.

The Epistle.

1. Cor. xli.



This I warne you of, and com-
mende not, that ye come not to-
gether after a better maner, but
after a worse. For firste of all
when ye come together in the
congregation, I heare that
there is discention among you,
and I partly beleue it. For there
must be sectes among you, that they whiche are
perfect among you, may be knowen. When ye come
together

Thursday before Easter.

together therefore into one place, the Lordes Supper can not be eaten, for euery man beginneth afore to eate his owne supper. And one is hungry, and another is dronken. Haue ye not houses to eate and drinke in? Despise ye the congregation of God, and shame them that haue not? What shal I say vnto you? Shall I praise you? In this I praise you not. That whiche I deliuered vnto you, I receiued of the Lorde. For the Lorde Iesus, the same night in whiche he was betrayed, toke bzeade, and when he had geuen thanks, he brake it and saide: Take ye and eate, this is my body which is broken for you. This do ye in the remembraunce of me. After the same maner also he toke the cuppe when supper was done, saying: This cup is the newe Testament in my blood. This do, as oft as ye drinke it, in remembraunce of me. For as often as ye shall eate this bzead, and drinke of this cup, ye shall shewe the Lordes death till he come. Wherefore, whosoever shall eate of this bzead, and drinke of this cup of the Lorde vnworthily, shalbe guilty of the body and blood of the Lorde. But let a man examine him selfe, and so let him eate of the bzead and drinke of the cuppe. For he that eateth and drinketh vnworthely, eateth and drinketh his owne damnation, because he maketh no difference of the Lordes body. For this cause many are weake and sicke among you, and many sleepe. For yf we had iudged our selues, we shoulde not haue bene iudged. But when we are iudged of the Lorde, we are chastened, that we should not be dampned with the worlde. Wherefore my brethren, when ye come together to eate, tarry one for another. If any
man

Thursday before Easter.

man hunger, let him eate at home, that ye come not together vnto condemnation. Other thinges will I set in order when I come.

¶ The Gospell.

Luke. xxiij



¶ The whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying: We founde this felowe peruerting the people, and forbidding to paye tribute to Cesar, saying that he is Christ a king. And Pilate apposed him, saying: Art thou the king of the Jewes? He answered him, and saide: Thou saiest it. Then saide Pilate to the hye Priestes and to the people: I finde no fault in this man. And they were the more fierce, saying: He moueth the people, teaching throughout all Iury, and beganne in Galile, euen to this place. When Pilate harde mention of Galile, he asked whether the man were of Galile. And assone as he knewe that he belonged vnto Herodes iurisdiction, he sent him to Herode, whiche was also at Jerusalem at that time. And when Herode sawe Iesus he was excreading glad, for he was desirous to see him of a longe season, because he had harde many thinges of him, and he trusted to haue seene some miracles done by him. Then he questioned with him many wordes. But he answered him nothing. The hye Priestes and Scribes stode forth and accused him straightly. And Herode with his men of warre despised him. And when he had mocked him, he arayed him in white clothing, and sent him agayne to Pilate. And the same day Pilate and Herode were made frendes together: For

Thursday before Easter.

For before they were at variaunce. And Pilate called together the hye Priests, and the rulers, and the people and saide vnto them: Ye haue brought this man vnto me, as one that peruerteth the people, and beholde, I examine him before you, and fynde no fault in this man of those thinges wherof ye accuse him, no nor yet Herode. For I sent you vnto him, and loe, nothing worthy of death is done vnto him, I will therefore chasten him, and let him lose. For of necessitie he must haue let one lose to them at that feast. And all the people cried at once, saying: Away with him, and deliuer vs Barabas, whiche for a certaine insurrection made in the Citie, and for a murther, was caste into prison. Pilate spake agayne vnto them, willing to let Iesus lose. But they cried, saying: Crucifie him, crucifie him. He said vnto them the third time: What euill hath he done? I fynde no cause of death in him, I will therfore chasten him, and let him go. And they cryed with loude voyces, requiring that he might be crucified. And the voyces of them and of the hye Priestes preuailed, and Pilate gaue sentence that it shoulde be as they required, and he let lose vnto them him that (for insurrection and murther) was caste into prison, whom they had desired, and he deliuered to them Iesus, to do with him what they would. And as they led him away, they caught one Simon of Sirene comming out of the fielde, & on him laide they the crosse, that he might beare it after Iesus. And there folowed him a great company of people, and of women, whiche bewayled and lamented him. But Iesus turned backe vnto them, and saide: Ye daughters of Ierusalem

Thursday before Easter.

rusalem, weepe not for me, but weepe for your sel-
ues, and for your children. For beholde, the dayes
will come, in the which they shall say: Happy are
the barren, and the wombes that neuer bare, and
the pappes whiche neuer gaue sucke. Then shall
they begin to saye to the mountaines, fall on vs,
and to the hilles couer vs. For yf they do this in
a greene tree, what shall be done in the drye? And
there were two euill doers ledde with him to be
slayne. And after that they were come to the place
(which is called Caluarie) there they crucified him
and the euill doers, one on the right hand, and the
other on the left, Then said Iesus: Father forgeue
them, for they wotte not what they do. And they
parted his rayment, and caste lottes. And the peo-
ple stode and behelde. And the rulers mocked him
with them, saying: he saued other men, let him saue
him selfe yf he be very Chryste the chosen of God.
The souldiers also mocked him, and came and
offred him vineger, and saide: If thou be the king
of Jewes saue thy selfe. And a superscription was
written ouer him with letters of Greeke, and La-
tine, and Hebrue: This is the king of the Jewes.
And one of the euill doers whiche were hanged,
rayled on him, saying: If thou be Christ, saue thy
selfe and vs. But the other answered, and rebu-
ked him, saying: Fearest thou not God, seying thou
art in the same dampnation? We are righteously
punished, for we receiue according to our deedes,
but this man hath done nothing amisse. And he
said vnto Iesus: Lorde, remember me when thou
commest into thy kingdome. And Iesus saide vn-
to him: Verily I say vnto thee, to day shalt thou
be

Thursday before Easter.

he with me in Paradise. And it was about the. vi. houre, and there was a darkenes ouer all the erth, vntill the ninth houre, and the Sunne was darkened, and the baile of the Temple did rent, euen through the middes. And when Iesus had cryed with a loude voice, he saide: Father, into thy handes I commend my spirite. And when he thus had saide, he gaue vp the Ghost. When the Centurion sawe what had happened, he glorified God, saying: Verily this was a righteous man. And all the people that came together to that sight, and sawe the thinges which had hapned, smote their brestes and returned. And all his acquaintaunce and the women that folowed him from Galile, stood a farre off beholding these thinges. And behold, there was a man named Ioseph, a counsaillour, and he was a good man and a iuste, the same hadde not consented to the counsaile and deede of them, which was of Aramathia, a Citie of the Jewes, whiche same also waiteth for the kingdome of God, he went vnto Pilate and begged the body of Iesus, and tooke it downe, and wrapped it in a linnen cloth, and layde it in a Sepulchre that was hewen in stone, wherein neuer man before had bene layde. And that day was the preparinge of the Sabboth, and the Sabboth drew on. The women that folowed after, which had come with him from Galile, behelde the sepulchre, and howe his body was laide. And they returned, and prepared sweete odours, and oyntmentes, but rested on the Sabboth daye according to the commaundement.

On good Fryday.

¶ The Collectes.

Almightie God, we beseeche thee graciously to beholde this thy familie, for the whiche our Lorde Jesus Christe was contented to be betrayed, and geuen by into the handes of wicked men, and to suffer death bypon the crosse, who liueth and raigneth. &c.

Almightie and euerlasting God, by whose spirite the whole bodye of the Churche is gouerned and sanctified: receiue our supplications and prayers, which we offer before thee for all estates of men in thy holye congregation, that euery member of the same in his vocation and ministrye may truely and godly serue thee, thzough our Lorde Jesus Christ.

Mercifull God who haste made all men, and hatest nothing that thou haste made, nor wouldest the death of a sinner, but rather that he should be conuerted and liue: Haue mercye vpon all Jewes, Turkes, Infidels, and Heritikes, and take from them all ignoraunce, hardnes of heart, & contempt of thy worde. And to fetch them home blessed Lorde to thy flocke, that they maye be saued among the remnant of the true Israelites, and be made one folde, vnder one shepheard Jesus Christ our Lord, who liueth and raigneth. &c.

¶ The Epistle.

Hebr. x.



He lawe (which hath but a shadowe of good things to come, and not the very substance of things them selues) can neuer with those sacrifices which they offer yere by yere continually, make the comers therunto perfect. For woulde not then those sacrifices

Good Fryday.

sacrifices haue ceased to haue bene offred, because that the offerers once purged, shoulde haue had no moze conscience of sinnes? Neuerthelesse, in those sacrifices is there mention made of sinnes euery yere. For the bloud of Oren and Goates can not take away sinnes. Wherefore, when he commeth into the worlde, he saith: Sacrifice and offering thou wouldest not haue, but a body haste thou ordeined me. Burnt offerings also for sinne haste thou not allowed. Then saide I: lo, I am here. In the beginning of the booke it is witten of me, that I should do thy will, O God. Aboue, when he sayeth: Sacrifice and offering, and burnt sacrifices, and sinne offerings thou wouldest not haue, neither hast thou allowed them (whiche yet are offred by the lawe) then saide he: loe I am here to do thy will, O God. He taketh away the first, to establishe the latter: by the whiche will we are made holy, euen by the offering of the body of Iesu Chyriste once for all. And euery Priest is redye dayly, ministering and offering oftentimes one maner of oblation, whiche can neuer take away sinnes. But this man after he hath offered one sacrifice for sinnes, is set downe for euer on the right hande of God, and from henceforth tarieth till his foes be made his footestoolle. For with one offering hath he made perfect for euer, them that are sanctified, The holy ghost him selfe also beareth vs recorde, euen when he tolde before: This is the Testament that I will make vnto them. After those dayes (sayeth the Lorde) I will put my lawes in their hartes, and in their mindes will I write them, and their sinnes and iniquities will I remember no more,

.H i

Good Fryday.

more. And where remission of these thinges is, there is no more offering for sinnes. Seeing therefore brethren, that by the meanes of the bloude of Iesu, we haue libertie to enter into the holy place, by the newe and liuing way, whiche he hath prepared for vs throught the bayle (that is to saye, by his fleshe.) And seeyng also that we haue an hye Priest whiche is ruler ouer the house of God, let vs drawe nye with a true hart in a sure faith sprinkled in our hartes from an euill conscience, and washed in our bodie with pure water, let vs keepe the profession of our hope, without wauering (for he is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good workes, nor forsaking the fellowship that we haue among our selues, as the maner of some is: but let vs exhort one another. and that so muche the more, because ye see that the day draweth nye.

¶ The Gospell.

John. xviij



¶ When Iesus hadde spoken these wordes, he went forth with his disciples ouer the brooke Cedron, where was a Garden, into the whiche he then entred with his Disciples. Judas whiche also betrayed him, knewe the place, for Iesus ofte tymes resorted thither with his Disciples. Judas then after he had receiued a bande of men (and ministers of the hye Priestes and Phariseis) came thither with Lanternes and fyrebrandes, and weapons. And

Good Fryday.

And Iesus knowing all thinges that should come on him, went forth and sayde vnto them : whom seeke ye ? They aunswered him : Iesus of Nazareth. Iesus saide vnto them : I am he. Judas also whiche betrayed him, stode with them. Asone then as he had said vnto them. I am he, they went backwarde, and fell to the grounde. Then asked he them agayne : Whom seeke ye ? They sayd : Iesus of Nazareth. Iesus aunswered : I haue tolde you that I am he. If ye seke me therfore let these go their way, that the saying might be fulfilled whiche he spake : Of them which thou gauest me, haue I not lost one. Then Simon Peter hauing a sworde drew it, and smote the hye Priestes seruaint, and cut off his right eare. The seruantes name was Malchus. Therfore saith Iesus vnto Peter : Put by thy sworde into the sheath, shall I not drinke of the cuppe whiche my father hath geuen me ? Then the company, and the captaine, and the ministers of the Jewes, toke Iesus and bound him, and led him away to Annas fyrst, for he was father in lawe to Cayphas, whiche was the hye Priest the same yere. Cayphas was he that gaue counsell to the Jewes, that it was expedient that one man shoulde dye for the people. And Simon Peter folowed Iesus, and so did another Disciple : that Disciple was knowen to the hye Priest, and went in with Iesus vnto the Palace of the hye Priest. But Peter stode at the doore without. Then went out that other Disciple (which was knowen to the hye Priest) and spake to the Damosell that kept the doore, and brought in Peter. Then saide the Damosell, that kepte the doore, vnto Peter :

Good Fryday.

Art not thou also one of this mans Disciples? He saide, I am not. The seruantes and ministers stode there, which had made a fire of coales, for it was colde, and they warmed them selues. Peter also stode among them and warmed him selfe. The hie Priest then asked Iesus of his Disciples, and of his doctrine. Iesus answered him: I spake openly in the worlde, I euer taught in the Synagoge, and in the Temple whither all the Jewes haue resorted, and in secrete haue I saide nothing. Why askest thou me? Aske them which heard me, what I saide vnto them. Beholde, they can tell what I said. When he had thus spoken, one of the ministers which stode by, smote Iesus on the face, saying: Answerest thou the hie Priest so? Iesus answered him: If I haue euill spoken, beare witness of the euill: But if I haue well spoken, why smitest thou me? And Annas sent him bounde vnto Cayphas the hie Priest. Simon Peter stode and warmed him selfe. Then said they vnto him: Art not thou also one of his Disciples? He denyed it, and said: I am not. One of the seruants of the hie Priestes (his Colin whose eare Peter smote of) saide vnto him: Did not I see thee in the garden with him? Peter therefore denyed againe, and immediatly the Cocke crewe. Then ledde they Iesus from Caiphas into the hall of iudgement. It was in the morning, and they them selues went not into the iudgement hall, least they should be defiled, but that they might eate the Passeouer. Pilate then went out to them, and saide: What accusation bring you against this man? They answered and said vnto him: If he were not an euill

doer

Good Friday.

doer, we would not haue deliuered him vnto thee. Then saide Pilate vnto them: Take ye him, and iudge him after your owne lawe. The Jewes therefore saide vnto him: It is not lawfull for vs to put any man to death, that the wordes of Iesus might be fulfilled which he spake, signifying what death he shoulde dye. Then Pilate entred into the iudgement hall agayne, and called Iesus, and saide vnto him: Art thou the king of the Jewes? Iesus answered: Sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered: Am I a Jewe? Thine own nation and hie Priestes haue deliuered thee vnto me, what hast thou done? Iesus answered: my kingdome is not of this world, yf my kingdome were of this worlde, then woulde my ministers surely fight, that I shoulde not be deliuered to the Jewes, but nowe is my kingdome not from hence. Pilate therefore saide vnto him: Art thou a king then? Iesus answered: Thou sayest that I am a king. For this cause was I borne, and for this cause came I into the worlde, that I shoulde beare witnesse vnto the trueth. And all that are of the trueth, heare my voyce. Pilate saide vnto him: What thing is trueth? And when he had sayde this, he went out agayne vnto the Jewes, and saieth vnto them: I fynde in him no cause at all. Ye haue a custome that I shoulde deliuer you one lose at Easter, will ye that I lose vnto you the king of the Jewes? Then cried they all agayne, saying: Not him, but Barrabas. The same Barrabas was a murtherer. Then Pilate toke Iesus therefore and scourged him. And the souldiours wounde a crowne of thornes, and put

Good Fryday.

it on his head. And they did on him a purple garment, and came vnto him, and sayde, haile king of the Jewes, and they smote him on the face. Pilate went forth agayne, and saide vnto them: Beholde I bring him forth to you, that ye may knowe that I fynde no fault in him. Then came Iesus forth wearing a crowne of thorne, and a robe of purple. And he saith vnto them, beholde the man. When the hye Priestes and the ministers sawe him, they cried, crucifie him, crucifie him. Pilate sayeth vnto them: Take ye him and crucifie him, for I fynde no cause in him. The Jewes answered him: We haue a lawe, and by our lawe he ought to dye, because he made him selfe the sonne of God. When Pilate harde that saying, he was the more afrayde, and went agayne into the iudgement hall, and saide vnto Iesus: Whence art thou? But Iesus gaue him none aunswere. Then sayde Pilate vnto him: Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to lose thee? Iesus answered: Thou couldest haue no power at all against me, ercept it were geuen thee from aboue, therfore he that deliuered me vnto thee, hath the more sinne. And from thencefoorth sought Pilate meanes to lose him, but the Jewes cried, saying: If thou let him go, thou art not Ceasars frende. For whosoever maketh him selfe a kinge, is against Ceasar. When Pilate harde that saying, he brought Iesus forth, and sat downe to geue sentence in a place that is called the pauement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the sixth houre. And he sayeth vnto the
Jewes

Good Friday.

Jewes, beholde your king: They cryed sayinges
Away with him, away with him, crucifie him.
Pilate sayeth vnto them: Shall I crucifie your
king? The hye Priestes answered: We haue no
king but Cesar. Then deliuered he him to them
to be crucified. And they tooke Iesus and led him
away, and he bare his crosse, and went forth into
a place, which is called the place of dead mens
skulles, but in Hebrue Golgotha, where they cruci-
fied him, and two other with him, on eyther side
one, and Iesus in the middell. And Pilate wrote
a title, and put it vpon the Crosse. The writing
was: Iesus of Nazareth King of the Iewes. This title
read manye of the Jewes, for the place where Je-
sus was crucified, was nere to the Citie. And it
was written in Hebrue, Greke, and Latin. Then
saide the hye Priestes of the Jewes to Pilate:
Write not king of the Jewes, but that he saide, I
am king of the Jewes. Pilate answered: What
I haue written, that I haue written. Then the
souldiers, when they had crucified Iesus, toke his
garmentes and made foure partes, to euerie sould-
iour a part, and also his coate. The coate was
without seame, wrought vpon throughout. They
saide therfore among them selues: Let vs not de-
uide it, but cast lottes for it who shall haue it, that
the Scripture might be fulfilled, saying: They
haue parted my rayment among them, and for my
coate did they cast lottes. And the souldiours did
suche thinges in deede. There stode by the Crosse
of Iesus, his mother, and his mothers sister.
Mary the wife of Cleophas, and Marye Mag-
dalene. When Iesus therefore sawe his mother,

Good Fryday.

and the Disciple whom he loued, standing, he sayeth vnto his mother, woman, beholde thy sonne. Then said he to the Disciple, beholde thy mother. And from that hour, the Disciple tooke her for his owne.

After these thinges, Iesus knowing that all thinges were now perfourmed, that the Scripture might be fulfilled, he said: I thirst. So there stood a vessel by full of vineger, therefore they filled a sponge with vineger, and wounde it about with Ilope, and put it to his mouth. Asone as Iesus then receiued of the vineger, he saide: It is finished, and bowed his hed, and gaue vp the ghost. The Jewes therefore, because it was the preparing of the Sabboth, that the bodyes should not remaine vpon the Crosse on the Sabboth day, (for that Sabboth day was an hie day) besought Pilate that their legges might be broken, and that they might be taken downe. Then came the souldiers and brake the legges of the first, and of the other whiche was crucified with him. But when they came to Iesus, and sawe that he was dead already, they brake not his legges, but one of the souldiours with a speare thruste him into the side, and forthwith there came out bloud and water. And he that sawe it bare recorde, and his recorde is true. And he knoweth that he sayeth true, that ye might beleue also. For these thinges were done that the Scripture shoulde be fulfilled: Ye shall not breake a bone of him.

And again another Scripture saith: They shall loke vpon him whom they haue perled. After this Ioseph of Aramathia (which was a disciple of Iesus,

Easter Euen.

sus, but secretly for feare of the Jewes) besought Pilate that he might take downe the body of Jesus. And Pilate gaue him licence. He came therefore and tooke the body of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) & brought of Mirre and Aloes mingled together, about an hundred pounde weight. Then tooke they the body of Jesus, and wounde it in linnen clothes with the odours, as the maner of the Jewes is to burie. And in the place where he was crucified, there was a garden, and in the garden a newe sepulchre, wherein was neuer man laide, there laide they Jesus therefore, because of the preparing of the Sabbath of the Jewes, for the sepulchre was nye at hande.

¶ Easter Euen.

¶ The Epistle.



¶ It is better (yf the will of God be so) that ye suffer for well doinge, then for euill doing: forasmuch as Christ hath once suffred for sinnes, the iust for the vniust, to bring vs to God, and was killed as pertaining to the fleshe, but was quickened in the spirit. In which spirite he also went and preached to the spirites that were in prison, which sometime had bene disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing, wherein a few, that is to say, eight soules were saued by the water, like as baptism also nowe saueth vs, not the putting away of the filth of the fleshe, but in that a good
con-

1 Pet. iii.

Easter Euen.

conscience consenteth to God, by the resurrection of Iesus Christ, whiche is on the right hande of God, and is gone into heuen, Angels, powers, and might subdued vnto him.

¶ The Gospell.

Mat. xxvij.



¶ When the euen was come, ther came a riche man of Aramathia, named Ioseph, which also was Iesus disciple. He went vnto Pilate and begged the bodey of Iesus. Then Pilate commaunded the bodey to be deliuered. And when Ioseph had taken the bodey, he wrapped it in a cleane linnen cloth, and laid it in his newe tombe, whiche he had hewen out, euen in a rocke, and rolled a great stone to the dore of the Sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the Sepulchre. The nexte daye that foloweth the daye of preparing, the high Priestes and Phariseys came together vnto Pilate, saying: Sir, we remember that this deceiuer saide while he was aliue: After thre dayes I will rise againe. Commaunde therefore that the Sepulchre be made sure vntill the thirde day, lest his Disciples come and steale him away, and say vnto the people, he is risen from the dead, and the last error shall be worse then the first. Pilate saide vnto them: Ye haue a watche, go your waye, make it as sure as ye can. So they went and made the Sepulchre sure with the watchmen, and sealed the stone.

¶ Easter

Easter day

¶ At Morning prayer, in steade of the Psalm. Come let vs. &c. These Anthemes shalbe song or sayde.

Chrisť rising agayne from the dead, nowe dyeth not. Death from henceforth hath no power vpon him. For in that he dyed, he died but once to put away sinne: but in that he liueth, he liueth vnto God. And so lykewise, counte your selues dead vnto sinne, but liuing vnto God, in Chriſt Iesus our Lorde.

Chrisť is ryſen agayne the fyrſt frutes of them that ſlepe. For ſeeing that by man came death, by man alſo cometh the reſurrection of the dead. For as by Adam all men do dye, ſo by Chriſte all men ſhalbe reſtoꝛed to lyfe.

¶ The Collekt.

Almightie God, whiche through thy onely be- gotten ſonne Ieſus Chriſte, haſte overcome death, and opened vnto vs the gate of euerlaſting lyfe: We humbly beſeeche thee, that as by thy ſpeciall grace pꝛeuenting vs, thou doeſt put in our mindes good deſyres, ſo by thy continuall helpe we may bring the ſame to good effect, through Ieſus Chriſt our Lorde, who liueth and reigneth. &c.

¶ The Epistle.



Yf ye be ryſen agayne with Chriſt, ſeeke thoſe thinges which are aboue, where Chriſte ſytteth on the right hande of God. Set your affection on heauenlye thinges, and not on earthly thinges. For ye are dead, and your life is hidde with Chriſt in God. Whenſoener Chriſt (whiche is our lyfe) ſhal ſhewe him ſelfe, then ſhall ye alſo appeare with

Colloſſ. iii.

Easter day

with him in glory. Mortifie therfore your earthy members, fornication, vncleanness, vnnaturall lust, euill concupiscence, and couetousnes, whiche is worshipping of ydolles, for which thinges sake the wrath of God bleseth to come on the children of vnbeliefe, among whom ye walked sometime when ye liued in them.

¶ The Gospell.

John. xx.



The first day of the Sabbothes came Mary Magdalene early (when it was yet darke) vnto the Sepulchre, and saw the stone taken away from the graue. Then she ran and came to Simon Peter, and to the other Disciple whom Iesus loued, and saith vnto them: They haue taken away the Lord out of the graue, and we can not tell where they haue layde him. Peter therfore went forth, and that other Disciple, and came vnto the Sepulchre, They ranne both together, and that other disciple did outrunne Peter, and came fyrst to the Sepulchre. And when he had stowped downe, he sawe the linnen clothes lying, yet went he not in. Then came Simon Peter folowing him, and went into the Sepulchre, and sawe the linnen clothes lying, and the naphin that was about his head not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other Disciple which came fyrst to the Sepulchre, and he sawe and beleued. for as yet they knewe not the Scripture, that he shoulde rise agayne from death. Then the Disciples went away againe to their owne home.

20 Sunday

Munday in Easter vveeke.

¶ The Collect.

Almightie God, which through thy onely begotten sonne Iesus Christ, hast ouercommmed death, and opened vnto vs the gate of euerlasting life: We humbly beseeche thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe we may bring the same to good effect, through Iesus Christ our Lorde, who liueth and reigneth, &c.

¶ The Epistle.



Deter opened his mouth, and saide: Of a trueth I perceiue that ther is no respect of persons with God, but in al people, he that fereth him and worketh righteousness, is accepted with him. Ye knowe the

Actes. x.

preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ which is Lord ouer all thinges: whiche preaching was published throughout all Jewry (and began in Galile, after the Baptisme whiche John preached) howe God annointed Iesus of Nazareth with y^e holy ghoſte, and with power. Whiche Iesus went about doing good, and healing all that were oppressed of the deuill, for God was with him. And we are witnesses of all thinges which he did in the lande of the Jewes, and at Ierusalem, whom they slewe and hanged on tree: Him God rayled by the thirde day, and shewed him openlpe, not to all the people, but to vs witnesses (chosen befoze of God for the same intent) whiche did eate and drinke with him after he arose from death. And he com-
maunded

Munday in Eastervveeke.

maunded vs to preache vnto the people, and to testifie that it is he which was ordeined of God to be the iudge of the quicke and the dead. To him geue all the Prophetes witnesse, that through his name, whosoever beleueth in him, shall receiue remission of sinnes.

¶ The Gospell.

Luk. xxiiij.



¶ Holde, two of the Disciples went that same day to a Towne called Emaus, which was from Ierusalem about .xl. furlonges, and they talked together of all the thinges that had happened. And it chaunced while they communed together and reasoned, Iesus him selfe drew nere, and went with them: but their eyes were holden that they shoulde not knowe him. And he saide vnto them: What maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered and said vnto him: Art thou only a straunger in Ierusalem, and hast not knowen these thinges which haue chaunced there in these dayes? He saide vnto them: What thinges? And they saide vnto him: Of Iesus of Nazareth, which was a Prophete, mightie in deede and worde before God and all the people, and howe the hie Priestes and our rulers deliuered him to be condemned to death, and haue crucified him: But we trusted that it had beene he which shoulde haue redeemed Israell. And as touching all these thinges, to daye is euen the thirde

Munday in Easter vveeke.

thirde daye that they were done : yea, and certayne women also of our company made vs assotied, which came early vnto the Sepulchre, and founde not his body: and came, saying that they had seene a vision of Angelles, whiche saide that he was a lyue. And certayne of them which were with vs, went to the Sepulchre, and founde it euen so as the women had sayde, but him they sawe not. And he saide vnto them : O fooles and slowe of hart, to beleue all that the Prophetes haue spoken. Dught not Christ to haue suffered these thinges, and to enter into his glory? And he began at Moyses and all the Prophetes, and enterpreted vnto them in all scriptures whiche were wrytten of him. And they drewe nye vnto the towne which they went vnto. And he made as though he woulde haue gone further. And they constrayned him, saying : Abide with vs, for it draweth towards night, and the day is farre passed. And he went in to tary with them. And it came to passe, as he sat at meate with them, he toke bread and blessed it, and brake, and gaue to them. And their eyes were opened, and they knewe him, and he vanished out of their sight. And they sayde betweene them selues : did not our hartes burne within vs, while he talked with vs by the way and opened to vs the Scriptures? And they rose by the same houre and returned to Ierusalem, and founde the eleuen gathered together, and them that were with them, saying : the Lorde is rysen in deede, and hath appeared to Simon, And they tolde what thinges were done in the way, and howe they knewe him in breaking of bread.

¶ Tuesday

Tuesday in Easter weeke.

¶ The Collect.

Almightie father, whiche hast geuen thy onely sonne to dye for our sinnes, and to ryle againe for our iustification: Graunt vs so to put away the leuen of malice and wickednesse, that we may alway serue thee in purenes of liuing and trueth, through Iesus Christ our Lorde.

¶ The Epistle.

Actes. xij.



Ye men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is this worde of saluation sent. For the inhabitants of Ierusalem and their rulers, because they knewe him not, nor yet the voyces of the Prophetes, whiche are read euery Sabbath day, they haue fulfilled them in condempning him. And when they founde no cause of death in him, yet desired they Pilate to kill him. And when they hadde fulfilled all that were written of him, they tooke him downe from the tree, and put him in a Sepulchre. But God rayled him agayne from death the thirde day, and he was seene many dayes of them whiche went with him from Galile, to Ierusalem, whiche are witnesses vnto the people. And we declare vnto you, howe that the promise (whiche was made vnto the fathers) God hath fulfilled vnto their children (euen vnto vs) in that he rayled by Iesus agayne. Euen as it is written in the second Psalme: Thou art my sonne this day haue I begotten thee. As concerning that he rayled him by from death, nowe no more to returne to corruption, he saide on this wise:
The

Tuesday in Easter vveeke.

The holy promises made to Dauid, will I geue faythfully vnto you. Wherefore he saith also in another place: Thou shalt not suffer thine holy to see corruption. For Dauid (after that he had in his time fulfilled the will of God) fell on sleepe, and was layde vnto his fathers, and sawe corruption: But he whom God rayled agayne, sawe no corruption. Be it knowen vnto you therfore (ye men and brethren) that through this man is preached vnto you forgiveness of sinnes, and that by him all that beleue, are iustified from all thinges, from which ye coulde not be iustified by the lawe of Moyses. Beware therefore, least that fall on you whiche is spoken of in the Prophetes: Beholde ye despisers, and wonder, and perish ye, for I do a worke in your dayes, which ye shall not beleue though a man declare it vnto you,

¶ The Gospell.



Jesus stode in the middes of his disciples, and said vnto them: peace be vnto you, it is I, feare not. But they were abashed and afraide, and supposed that they had seene a spirite. And he saide vnto them: Why

Luk. xxiiij.

are ye troubled, & why do thoughtes arise in your hartes? Beholde my handes and my feete, that it is euen I my selfe. Handle me and see, for a spirite hath no fleshe and bones, as ye see me haue. And when he had thus spoken, he shewed them his handes and his feete. And while they yet beleued not for ioy, and wondred, he saide vnto them: Haue ye here any meate? And they offered him a peece of a broyled fysh, and of an hony combe. And he toke it,

I i

and

Tuesday in Easter weeke.

and did eate before them. And he saide vnto them: These are the wordes whiche I spake vnto you, while I was yet with you, that all must needes be fulfilled whiche were written of me in the lawe of Moyses, and in the Prophetes, and in the Psalmes. Then opened he theyr wittes, that they might vnderstande the Scriptures, and saide vnto them: Thus it is written, and thus it behoued Christ to suffer, and to rise agayne from death the third day, and that repentaunce & remission of sinnes should be preached in his name among all nations, and must begin at Jerusalem. And ye are witnesses of these thinges.

The first Sunday after Easter.

¶ The Collect.

Almightie God. &c.

As at the Communion on Easter day.

¶ The Epistle.

1. Iohn. v.



That is borne of God, ouercometh the worlde. And this is the victorie that ouercommeth the worlde, euen our faith. Who is he that ouercommeth the worlde, but he that beleueth that Iesus is the sonne of God. This Iesus Christ is he that came by water and bloud, not by water onely, but by water and bloud. And it is the spirite that beareth witness, because the spirite is truth. For there are three whiche beare recorde in heauen: the father, the worde, and the holy ghost, and these three are one. And there are three which beare recorde in earth: the spirite, and water, and bloud, and these three are one. If we receiue the witnessse of men, the witnessse

The.i. Sunday after Easter.

nesse of God is greater. For this is the witnesse of God that is greter, which he testified of his sonne: He that beleueth on the sonne of God, hath the witness in him selfe. He that beleueth not **G O D**, hath made him a lyer, because he beleueth not the recorde that God gaue of his sonne. And this is the recorde, howe that God hath geuen vnto vs eternall life, and this life is in his sonne. He that hath the sonne, hath life, and he that hath not the sonne of God, hath not life.

¶ The Gospell.



He same daye at night, whiche was the first daye of the Sabbathes, when the doores were shutte (where the disciples were assembled together for feare of the Jewes) came Iesus and stode in the middes, and saide vnto

John. xx.

them: Peace be vnto you. And when he had so saide, he shewed vnto them his hands and his side. Then were the Disciples glad when they sawe the Lorde. Then saide Iesus to them againe: Peace be vnto you. As my father sent me, euen so sende I you also. And when he had saide these wordes, he breathed on them, and saide vnto them: Receiue ye the holpe ghost. Whoso euers sinnes ye remit, they are remitted vnto them. And whoso euers sinnes ye retaine they are retained.

¶ The second Sunday after Easter.

¶ The Collect.

Almightie God, which hast geuen thine onely sonne, to be vnto vs both a sacrifice for sinne,
I ii and

The.ii. Sunday after Easter.

and also an example of godly life: Geue vs the grace that we may alwayes moſte thankefully receiue that his inestimable benefite, and also dayly endeavour our ſelues to folowe the blessed ſteppes of his moſt holy life.

¶ The Epistle.

1. Pet. ij.



This is thanke worthy, yf a man for conscience towarde God, endure griefe, and suffer wronge vnderſerued. For what praiſe is it, yf when ye be buffeted for your faultes ye take it patiently. But and yf when ye do well, ye ſuffer wronge, and take it patiently, then is there thanke with God. For herebnto verily were ye called. For Chriſte alſo ſuffered for vs, leauing vs an example that ye ſhoulde folowe his ſteppes, whiche did no ſinne, neyther was there guile founde in his mouth: whiche when he was reuiled, reuiled not againe: when he ſuffered, he threatned not: but committed the vengeance to him that iudgeth righteouſly: Whiche his owne ſelfe bare our ſinnes in his bodye on the tree, that we being deliuered from ſinne, ſhoulde liue vnto righteouſnes. By whole ſtripes ye were healed. For ye were as ſheepe goinge aſtray, but are now turned vnto the ſhepherd, and Biſhop of your ſoules.

¶ The Goſpell.

John. x.



Chriſt ſaid vnto his Diſciples: I am the good ſhepherd. A good ſhepherd geth his life for his ſheepe. An hired ſeruant, and he whiche is not the ſhepherd (neyther the ſheepe are his owne) ſeeth the wolfe comming, and leaueth the ſheepe, and

The.iii.Sunday after Easter.

and fleeth, and the Wolfe catcheth & scattreth the sheepe. The hyred seruaunt fleeth, because he is an hired seruaunt, and careth not for the sheepe. I am the good shepheard and knowe my sheepe, and am knowne of mine. As my father knoweth me, euen so knowe I also my father. And I geue my life for the sheepe. And other sheepe I haue, which are not of this folde: them also muste I bringe, and they shall heare my voice, and there shalbe one folde and one shepheard.

¶ *The thirde Sunday after Easter.*

¶ *The Collect.*

Almightie God which shewest to all men that be in errour, the light of thy trueth, to the intent that they may returne into the waye of righteousness: Graunt vnto all them that be admitted into the felowship of Chyistes religion, that they may exchewe those thinges that be contrary to theyr profession, and folowe all suche thinges as be agreable to the same, through our Lorde Iesus Christ.

The Epistle.



Carely beloued, I beseeche you as strangers and pylgremes, abstayne from fleshely lustes, whiche fight against the soule, and see that ye haue honest conuersation among the Gentiles, that where as they backbite you as euill doers, they may see your good workes, and prayse God in the day of visitation. Submit your selues therefore euery man for the Lordes sake, whether it be vnto the kinge as vnto the chiefe head, eyther vnto rulers, as vnto them that are sent of him for the

i. Pet. ii.

The.iii.Sunday after Easter.

punishment of euill doers, but for the laude of them that do well. For so is the will of God, that with well doyng, ye may stop the mouthes of foolish and ignorant men, as free, and not as hauing the libertie for a cloke of maliciousnesse, but euen as the seruantes of God. Honour all men, loue brotherly felowshippe, feare God, honour the king.

¶ The Gospell.

John. xvi.



Jesus saide to his Disciples: After a while ye shall not see me, and agayne after a while ye shall see me, for I go to the father. Then saide some of his disciples betwene themselves: What is this that he sayeth vnto vs, after a while ye shall not see me, and agayne after a while ye shall see me, and that I go to the father? They sayd therefore, what is this that he sayeth after a while? We can not tell what he sayeth. Jesus perceiued that they woulde aske him, and sayd vnto them: Ye enquire of this betwene yourselves, because I said, after a while ye shall not see me, and agayne after a while ye shall see me. Verily verily I saye vnto you, ye shall wepe and lament, but contrarywise, the worlde shall reioyce, ye shall sorowe, but your sorow shall be turned to ioy. A woman when she trauaileth hath sorowe, because her houre is come: But assone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the worlde. And ye now therefore haue sorowe, but I will see you agayne, and your hartes shall reioyce, and your ioy shall no man take from you.

The

The.iiii.Sunday after Easter.

¶ The Collect.

Almightie God, which doest make the mindes
of all faithfull men to be of one will: Graunt
vnto thy people that they may loue the thinge
which thou commaundest, and desire that whiche
thou doest promise, that amonge the sundrye and
manyfolde chaunges of the world, our heartes may
surely there be fixed, whereas true ioyes are to be
founde, through Christ our Lorde.

¶ The Epistle.



Every good gift, and every perfect gifte
is from aboue, and commeth downe
from the father of lightes, with whom
is no variableness, neyther shadowe of
chaunge. Of his owne will begat he
vs with the worde of trueth, that we shoulde be the
first fruite of his creatures. Wherefore (deare bre-
thren) let every man be swifte to heare, slowe to
speake, slowe to wrath: for the wrath of man wor-
keth not that whiche is righteous before God.
Wherefore lay apart all filthynesse and superfluitie
of maliciousnes, and receiue with meekenesse the
worde that is grafted in you, which is able to saue
your soules.

James. i.

¶ The Gospell.



Jesus said vnto his Disciples: Nowe
I go my waye to him that sent me,
and none of you asketh me whither
I go: But because I haue said such
thinges vnto you, your heartes are
full of sorowe. Neuerthelesse, I tell
you the truth, it is expedient for you that I go away.

John. xvi.

The.iiii.Sunday after Easter.

For yf I go not awaye, that comforter will not come vnto you: But if I depart, I will sende him vnto you. And when he is come, he will rebuke the worlde of sinne, and of righteousnes, and of iudgement. Of sinne, because they beleue not on me. Of righteousnes, because I go to my father, and ye shall see me no more. Of iudgement, because the Prince of this worlde is iudged alre dyed. I haue yet many things to say vnto you, but ye can not beare them awaye now: Howebeit, when he is come (whiche is the spirite of trueth) he will leade you into all trueth. He shall not speake of him selfe, but whatsoeuer he shall heare, that shall he speake, and he will shewe you thinges to come. He shall glorifie me, for he shall receiue of mine, and shall shewe vnto you. All thinges that the father hath are mine, therefore saide I vnto you, that he shall take of mine, and shewe vnto you.

¶ The fifth Sunday after Easter.

¶ The Collect.

Lorde, from whom all good thinges do come, graunt vs thy humble seruauntes, that by thy holy inspiration, we may thinke those thinges that be good, and by thy mercyfull guyding maye perfourme the same, through our Lorde Iesus Christ.

¶ The Epistle.

James. i.



¶ See that ye be doers of the worde, and not hearers only, deceauing your owne selues. For if any man heare the worde, and declareth not the same by his workes, he is like vnto a man beholdinge his

The.v.Sunday after Easter.

his bodyly face in a glasse: For as sone as he hath looked on him selfe, he goeth his waye, and forgetteth immediatly what his fassion was. But who so looketh in the perfect lawe of libertie, and continueth therin (yf he be not a forgetful hearer, but a doer of the worke) the same shalbe happy in his deede. If any man among you seeme to be deuout, and refrayneth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion and vndefiled before God the father, is this: To visite the fatherlesse and widdowes in their aduersitie, and to keepe him selfe vnsported of the worlde.

¶ The Gospell.



Crise verily I saye vnto you, whatsoeuer ye aske the father in my name, he will geue it you. Hitherto haue ye asked nothinge in my name. Aske and ye shall receiue, that your ioye maye be full. These thinges haue I spoken vnto you by Prouerbes.

John. xvi.

The time will come when I shall no more speake vnto you by Prouerbes, but I shall shewe you plainely from my father. At that day shall ye aske in my name: And I saye not vnto you that I will speake vnto my father for you, for the father him selfe loueth you, because ye haue loued me, and haue beleued that I come out from God. I wente out from the father, and came into the worlde. Againe, I leaue the worlde and goo to the father. His Disciples sayde vnto him: Loe, nowe thou talkest plainely, and speakest no Prouerbe. Howe are we sure that thou knowest all thinges, and needest
not

Ascention day.

not that any man should aske thee any question, therefore beleue we that thou comest from **G O D**. Jesus answered them: Nowe ye do beleue, beholde the houre draweth nye, and is already come, that ye shalbe scattered euery man to his owne, and shall leaue me alone. And yet am I not alone, for the father is with me. These wordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall ye haue tribulation. But be of good cheere, I haue ouercome the worlde.

¶ The Assention day.

¶ The Collect.

Graunt we beseeche thee almightie God, that like as we do beleue thy only begotten sonne our Lord, to haue ascended into the heauens, so we may also in heart and minde thither ascende, and with him continually dwell.

¶ The Epistle.

Actes. 1.



In the former treatise (deare Theophilus) we haue spoken of al that Jesus began to do and teache, vntill the daye in whiche he was taken vp, after that he (thzough the holy ghoſt) had geuen commaundementes vnto the Apostles, whom he had chosen, to whom also he shewed him selfe aliue after his passion (and that by many tokens) appearing vnto them. xl. dayes, and speaking of the kingdome of God, and gathered them together, & commaunded them that they should not depart from Ierusalem, but to wayte for the promise of the father, whereof (sayth he) ye haue heard of me. For John truly baptised with water, but ye shalbe baptised with the
the

Ascension day.

the holy ghost, after these few days. When they therfore were come together, they asked of him saying: Lorde wilt thou at this time restore agayne the kingdome of Israell? And he sayde vnto them: It is not for you to knowe the times or the seasons which the father hath put in his owne power. But ye shall receiue power after the holy ghost is come vpon you. And ye shalbe witnesses vnto me, not onely in Ierusalem, but also in all Jewye, and in Samaria, and euen vnto the worldes end. And when he had spoken these thinges, while they behelde, he was taken vp on hye, and a cloude receiued him vp out of their sight. And while they looked stedfastly vp towarde heauen as he went, beholde, two men stode by them in white apparell, whiche also sayde: Ye men of Galile, why stande ye gasyng vp into heauen? This same Iesus which is taken vp from you into heauen, shall so come, euen as ye haue seene him goe into heauen.

¶ The Gospell.



Iesus appeared vnto the eleuen as they sat at meate, and cast in their teeth theyr vnbeliefe and hardnes of heart, because they beleued not them whiche had seene that he was risen agayne from the dead, and he saide vnto them: Go ye in-

Mark. xvi.

to all the worlde, and preache the Gospell to all creatures, he that beleueth and is baptised, shall be saued: But he that beleueth not, shall be damned. And these tokens shall folowe them that beleue.

Sunday after Ascension day.

believe. In my name they shall cast out devils, they shall speake with newe tongues, they shall driue away Serpentes, and yf they drinke any deadly thing, it shall not hurt them. They shall lay their handes on the sicke, and they shall recover. So then when the Lorde had spoken vnto them, he was receaued into heauen, and is on the right hande of God. And they went forth, and preached euery where, the Lorde working with them, and confirming the worde with miracles folowing.

¶ The Sunday after Ascension day.

¶ The Collect.

God the king of glory, whiche hast exalted thine onely sonne Iesus Christe with great triumph, vnto thy kingdome in heauen, we beseeche thee leaue vs not comfortlesse, but sende to vs thine holy ghost to comfort vs, and exalt vs vnto the same place, whither our Sauour Christ is gone before, who liueth and reigneth. &c.

¶ The Epistle.

1. Pet. iij.



The ende of all thinges is at hande, be ye therefore sober, and watche vnto prayer. But aboue all thinges, haue feruent loue amonge your selues, for loue shall couer the multitude of sinnes. Be ye harberous one to another without grudging. As euery man hath receaued the gifte, euen so minister the same one to another, as good ministers of the manifold graces of God. If any man speake, let him talke as the wordes of God.

If

Sunday after Assention.

If any man minister, let him do it as of the habilitie whiche God ministreth to him, that God in all thinges may be glorified, through Iesus Christe, to whom be praise and dominion for ever and ever. Amen.

¶ The Gospell.



¶ When the comforter is come whom I will sende vnto you from your father (euen the spirite of trueth, which proceedeth of the father) he shall testifie of me, and ye shall beare witnesse also, because ye haue beene with me from the beginning. These thinges haue I saide vnto you, because ye shoulde not be offended. They shall excommunicate you, yea the time shall come, that whosoever killeth you, will thinke that he doth God seruice. And suche thinges will they do vnto you, because they haue not knowen the father, neither yet me. But these thinges I haue tolde you, that when the time is come, ye maye remember then that I tolde you.

John. xv.

¶ Whitsonday.

¶ The Collect.

God whiche as vppon this day hast taughte the heartes of thy faithfull people, by the sending to them the light of thy holye spirite: Graunt vs by the same spirit to haue a right iudgement in all thinges, and euermore to reioice in his holy comfort, through the merites of Christe Iesu our Sauour, who liueth and reigneth with thee in the vnitie of the same spirite, one God, worlde without ende.

¶ The

VWhitsonday.

¶ The Epistle.

Actes. ij.



Then the fiftie dayes were come to an ende, they were all with one accorde together in one place. And sodainely there came a sounde from heauen, as it had bene the comming of a mightye winde, and it filled all the house where they sat. And there appeared vnto theim clouen tongues, like as they had bene of fire, and it sat vpon ech one of them, & they were all filled with the holy ghost, and began to speake with other tongues, euen as the same spirite gaue them vtterance. Then were dwelling at Jerusalem Jewes, deuout men, cut of euery nation of them that are vnder heauen. When this was noised about, the multitude came together and were astonied, because that euerye man heard them speake with his owne language. They wondred all and maruailed, saying amonge them selues: Beholde, are not all these whiche speake, of Galile? And howe heare we euery man his owne tongue, wherein we were borne: Parthians, and Medes, and Elamites, and the inhabiteurs of Mesopotamia, and of Jewry, and of Capadocia, of Pontus, and Asia, Phrygia, and Pamphilia, of Egipte, and of the parties of Libia, which is beside Sirene and straungers of Rome, Jewes and Procelites, Grekes and Arabians, we haue heard them speake in our owne tongues the great workes of God.

¶ The Gospell.

John. xiiij.



Iesus said vnto his Disciples: If ye loue me, kepe my commaundementes, and I will praye the father, and he shall geue you another comforter, that he may abide with

VWhitsunday.

with you for ever, even the spirite of trueth, whom the worlde can not receiue, because the world seeth him not, neyther knoweth him. But ye knowe him, for he dwelleth with you, and shall be in you. I will not leaue you comfortlesse, but will come to you. Yet a litle while, and the worlde seeth me no more, but ye see me. For I liue, and ye shall liue. That day shall ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundementes and kepeth them, the same is he that loueth me. And he that loueth me, shall be loued of my father, and I will loue him. and will shewe mine owne selfe vnto him. Judas saith vnto him (not Judas Iscariot) Lord, what is done that thou wilt shewe thy selfe vnto vs, and not vnto the worlde? Jesus answered, and sayde vnto him: If a man loue me, he will keepe my sayings, and my father will loue him, and we will come vnto him, and dwell with him. He that loueth me not, keepeth not my sayings. And the worde which ye heare is not mine, but the fathers whiche sent me. These thinges haue I spoken vnto you, being yet present with you. But the comforter whiche is the holy ghoft, whom my father will send in my name, he shall teach you al thinges, and bring al thinges to your remembraunce whatsoever I haue sayde vnto you. Peace I leaue with you, my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Let not your hartes be greued, neither feare, ye haue hard how I said vnto you: I go, and come againe vnto you. If ye loued me, ye woulde verily reioyce, because I saide, I go vnto the father: For the father is greater then I,
And

Munday in VWhitson vveke.

And nowe haue I shewed you before it come, that when it is come to passe, ye might beleue. Hereafter will I not talke many wordes vnto you. For the Prince of this worlde commeth, and hath naught in me. But that the worlde maye knowe that I loue the father. And as the father gaue me commaundement, euen so do I.

¶ Munday in VWhitson weke.

¶ The Collect.

God which. Ac.

(As vpon Whitsonday.)

The Epistle.

Actes. x.



¶ When Peter opened his mouth, and said: of a trueth I perceiue that there is no respect of persons with God: but in all people, he that feareth him, & worketh righteousness, is accepted with him. Ye knowe the preaching that God sent vnto the children of Israell, preaching peace by Iesus Christe which is Lorde ouer all thinges: which preaching was published throughout all Jewry (and began in Galile after the baptisme which Iohn preached) howe God annoynted Iesus of Nazareth with the holy Ghost and with power. Whiche Iesus went about, doing good, and healing all that were oppressed of the Deuill: for God was with him. And we are witnesses of all thinges whiche he did in the lande of the Jewes and at Ierusalem, whom they slewe and hanged on a tree: Him God rayled by the thirde day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) whiche did eate and drinke with him after he arose from death. And he

Munday in VWhitson vveke.

he commaunded vs to preach vnto the people, and to testifie that it is he, which was ordeined of God to be the iudge of quicke and dead. To him geue all the Prophetes witnesse, that through his name whosoever beleueth in him, shall receiue remission of sinnes. While Peter yet spake these wordes, the holy ghost fell on all them whiche harde the preaching. And they of the circumcision whiche beleued were astonied, as many as came with Peter, because that on the Gentiles also was shed out the gifte of the holy ghost. For they harde them speake with tongues, and magnifie God. Then answered Peter, can any man forbid water, that these should not be baptised, whiche haue receiued the holy ghost aswell as we? And he commaunded them to be baptised in the name of the Lord. Then prayed they him to tary a fewe dayes.

¶ The Gospell.



¶ God loued the worlde, that he gaue his onely begotten sonne, that whosoever beleueth in him, should not perishe, but haue euerlasting life. For God sent not his sonne into the worlde to condemne the world, but that the worlde through him might be saued. But he that beleueth on him, is not condemned. But he that beleueth not is condemned alreedy, because he hath not beleued in the name of the onely begotten sonne of God. And this is the condemnation, that light is come into the worlde, and men loued darkenes more then light, because their deedes were euill. For euery one that euill doth, hateth the light, neyther

John. iii.

Tuesday in vvhitson vveke.

commeth to the light, lest his deedes should be reproved. But he that doth the trueth, commeth to the lighte, that his deedes may be knownen, howe that they are wrought in God.

Tuesday after VVhitfunday.

¶ The Collect.

God whiche. Ac.

As vpon Whitsunday.

The Epistle.

Actes. viij.



¶ Then the Apostles whiche were at Jerusalem, harde say that Samaria had receyued the worde of God, they sent vnto them Peter and John: Whiche when they were come downe, prayed for them, that they might receiue the holy ghost. For as yet he was come on none of them, but they were baptised onely in the name of Christ Iesu. Then layde they their handes on them, and they receiued the holy ghost.

¶ The Gospell.

John. x.



¶ Cryly, verily I saye vnto you, he that entreth not in by the doore into the sheepesfolde, but clymeth by some other way, the same is a thiefe and a murtherer. But he that entreth in by the doore, is the shepheard of the shepe. To him the porter openeth, and the shepe heare his voyce, and he calleth his owne shepe by name, and leadeth them out. And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe folowe him, for they knowe his voyce. A straunger will they not folowe, but will flee from him, for they knowe not the voyce of straungers.

Trinitie Sunday.

straungers. This Prouerbe spake Iesus vnto them, but they vnderstode not what thinges they were which he spake vnto them. Then saide Iesus vnto them againe: Verely, verely, I say vnto you, I am the dooze of the sheepe. All(euen as manye as came before me) are theeeues and murthers, but the sheepe did not heare them. I am the dooze, by me yf any enter in, he shalbe safe, and shal go in and out, and finde pasture. A theefe commeth not but for to steale, kill, and destroye. I am come that they might haue life, and that they might haue it more aboundantly.

¶ Trinitie Sunday.

¶ The Collect.

Almighty and euerlasting God, whiche haste geuen vnto vs thy seruantes grace, by the confession of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of the diuine Maiestie to worship the vnitie: we beseech thee, that through the stedfastnes of this faith, we may euermore be defended from all aduersitie, whiche liuest and reignest one God, worlde without ende. Amen.

¶ The Epistle.



After this I looked, and beholde a dooze was open in heauen, and the first voice which I heard, was as it were of a trumpet talking with me, which saide: come by hither, and I wil shewe thee thinges which must be fulfilled hereafter. And immediatlye I was in the spirite. And beholde, a seate was set in
R ii
heauen,

Apos. iij.

Trinitie Sunday.

heauen, and one sat on the seate. And he that sat was to looke vpon like vnto a Jasper stone, and a Sardine stone. And there was a rainebowe about the seate, in sight like vnto an Emerauld. And about the seate were. xiiii. seates, and vpon the seates. xiiii. Elders sitting, clothed in white rayment, and had on their heades crownes of golde. And out of the seate proceeded lightnings, and thundringes, and voices. And there were seuen lampes of fire burning before the seate, which are the seuen spirites of God. And before the seate there was a sea of glasse, like vnto Chri- stall: and in the middes of the seate, and rounde about the seate, were foure beastes, full of eyes before and behinde. And the first beast was like a Lion, and the seconde beast like a Calfe, and the thirde beast had a face as a man, and the fourth beast was like a fleeing Eagle. And the foure beastes had eche of them sixe winges about him, and they were full of eyes within. And they did not rest day neither night, sayinge: Holpe, holpe, holy, Lorde God almightie, whiche was, and is, and is to come. And when those beastes gaue glo- ry and honour, and thanks, to him that sat on the seate (whiche liueth for euer and euer) the xiiii. elders fel downe before him that sat on the throne, and worshipped him that liueth for euer, and cast their crownes before the throne, saying: thou art worthe, O Lorde (our God) to receiue glozy and honour, and power, for thou hast created all thinges, and for thy willes sake they are, and were created.

Trinitie Sunday.

¶ The Gospell.



Here was a man of the Phariseis named Nicodemus, a ruler of the Jewes. The same came to Jesus by night, and said vnto him: Rabbi, we knowe that thou art a teacher come from God, for no man

John. 19.

coude do suche miracles as thou doest, except God were with him. Jesus answered and saide vnto him: Verily, verily, I say vnto thee, except a man be borne from aboue, he can not see the kingdome of God. Nicodemus saide vnto him: Howe can a man be borne when he is olde? Can he enter into his mothers wombe, and be borne agayne? Jesus answered: Verily, verily I say vnto thee, except a man be borne of water, and of the spirite, he can not enter into the kingdome of God. That which is borne of the fleshe is fleshe, and that whiche is borne of the spirite is spirite. Marueyle not thou that I saide to thee, ye must be borne from aboue. The winde bloweth where it lusteth, and thou hearest the sounde thereof, but thou canst not tell whence it cometh, nor whither he goeth: So is euery one that is borne of the spirite. Nicodemus answered and saide vnto him: Howe can these thinges be? Jesus answered and sayde vnto him: Art thou a master in Israell, and knowest not these thinges? Verily verily I say vnto thee, we speake that we knowe, and testifie that we haue seene, and ye receiue not our witnesse. If I haue tolde you earthly thinges and ye beleue not: howe shall ye beleue yf I tell you of heauenly thinges? And no man ascendeth vp to heauen, but he that

The first Sunday after Trinitie.

came downe from heauen, euen the sonne of man which is in heauen. And as Moises lift by the serpent in the wildernes, euen so muste the sonne of man be lift by, that whosoever beleueth in him perishe not, but haue everlasting life.

¶ The first Sunday after Trinitie.

¶ The Collect.

God the strength of al them that trust in thee, mercifully accept our praiers: And because the weakenes of our mortall nature can do no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commaundementes, we may please thee both in will and deede, through Iesus Christ our Lorde.

¶ The Epistle.

1. John. iij



Dearely beloued, let vs loue one another, for loue commeth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not knoweth not God, for God is loue. In this appeareth the loue of God to vsward, because that God sent his onely begotten sonne into the worlde that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be the agreement for our sinnes. Dearely beloued, if God so loued vs, we ought also one to loue another. No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe we that we dwell in him and he in vs, because he hath geuen vs of his spirite. And we haue seene, and do testifie that the father sent the sonne to be the sauour of the worlde. Whosoever confel-

The first Sunday nfter Trinitie.

confelleth that Iesus is the sonne of God, in him dwelleth God, and he in God. And we haue knowen and beleued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfecte in vs, that we should trust in the day of iudgement for as he is, euen so are we in this worlde. There is no feare in loue, but perfecte loue casteth out feare, for feare hath painefulnes. He that feareth, is not perfect in loue. We loue him, for he loued vs first. If a man saye, I loue God, and yet hate his brother, he is a lyar. For howe can he that loueth not his brother whom he hath seene, loue **G O D** whom he hath not seene? And this commaundement haue we of him, that he whiche loueth God, shoulde loue his brother also.

¶ The Gospell.



Here was a certaine riche man. whiche was clothed in purple and fine white, and fared deliciouflye euery daye. And there was a certaine begger named Lazarus, whiche lay at his gate full of sores, de-

Luke. xvi

siring to be refreshed with the crumbes whiche fell from the riche mannes boorde, and no man gaue vnto him. The dogges came also and licked his sores. And it fortunied that the begger dyed, and was caried by the Angelles into Abrahams bosome. The riche man also dyed, and was buried: And being in hell in tormentes, he lifte vp his eyes, and sawe Abraham a farre off, and Lazarus in his bosome, and he cryed and saide: Father Abraham haue mercy on me, and sende Lazarus:

B iiii

that

The first Sunday after Trinitie.

that he may dippe the tippe of his finger in water, and coole my tongue, for I am tormented in this flambe. But Abraham saide: Sonne, remember that thou in thy life time receauedst thy pleasure, and contrarywise, Lazarus receiued paine: But now he is comforted, and thou art punished. Beyond all this, betwene vs and you there is a great space set, so that they which would go from hence to you can not, neyther may come from thence to vs. Then he saide: I praye thee therefore father, sende him to my fathers house (for I haue fiue brethren) for to warne them, least they come also into this place of torment. Abraham saide vnto him: They haue Moises and the Prophetes, let them heare them. And he saide: Nay father Abraham, but if one come vnto them from the dead, they will repent. He said vnto him: If they heare not Moises and the Prophetes, neither will they beleue though one arise from death againe.

¶ The second Sunday after Trinitie.

¶ The Collect.

Lorde make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer faylest to helpe and gouerne them whom thou doest bying vp in thy stedfast loue. Graunt this. &c.

¶ The Epistle.

1. Iohn. iij.



Mislike not my brethren, though the worlde hate you. We knowe that we are translated from death vnto life, because we loue the brethren. He that loueth not his brother, abideth in death. Whosoever hateth his brother, is a mansleer, and

ye

The.ii.Sunday after Trinitie.

ye knowe that no man cleer hath eternall life abiding in him. Hereby perceiue we loue, because he gaue his life for vs, and we ought to geue our liues for the brethren. But who so hath this worldes good, and seeth his brother haue neede, and shutteth by his compassion from him, howe dwelleth the loue of **G O D** in him? My babes, let vs not loue in worde, neyther in tongue: but in deede and in veritie. Hereby we knowe that we are of the veritie, and can quiete our heartes before him. For yf our hart condemne vs, **G O D** is greater then our heart, and knoweth all thinges. Dearely beloued, yf our heart condemne vs not, then haue we trust to **G O D**warde, and whatsoeuer we aske, we receiue of him, because we keepe his commaundementes, and do those thinges whiche are pleasaunt in his sight. And this is his commaundement, that we beleue on the name of his sonne **Iesus Christ**, and loue one another, as he gaue commaundement. And he that kepeth his commaundementes, dwelleth in him, and he in him. And hereby we knowe that he abideth in vs, euen by the spirite whiche he hath geuen vs.

¶ The Gospell.



Certaine man ordeyned a great Supper, and bad manye, and sent his seruaunt at supper time to saye to them that were bidden: come, for all thinges are now ready. And they all at once began to make excuse. The firste saide vnto him: I haue bought a farme, and I must nedes go and see it, I pray thee haue

Luke. xiiij.

The.iii.Sunday after Trinitie.

haue me excused . And another saide : I haue bought fiue yoke of Oxen, and I go to proue them, I pray thee haue me excused . And another saide, I haue married a wife , and therefore I can not come. And the seruaunt returned, & brought his master worde againe thereof . Then was the goodman of the house displeased , and saide vnto his seruaunt: Go out quickly into the streates and quarters of the Citie, and bring in hither the poore and feeble, and the halt and blinde . And the seruaunt saide: Lord it is done as thou hast commaunded, and yet there is rowme . And the Lorde saide vnto the seruaunt: Go out into the hye wayes and hedges, and compell them to come in, that my house may be filled . For I saye vnto you, that none of these men whiche were bidden, shall taste of my supper.

¶ The thirde Sunday after Trinitie.

¶ The Collect.

Lorde we beseeche thee mercifully to heare vs, and vnto whom thou hast geuen an hertie desire to praye, graunt that by thy mightye ayde we maye be defended , through Iesus Christe our Lorde.

¶ The Epistle.

i. Pet. v.



Submit your selues every man one to another . Knit your selues together in lowlynesse of minde : for God resisteth the proude, & geueth grace to the humble. Submit your selues therefore vnder the mightie hand of God, that he may exalt you when the time is come. Cast all your care vpon him, for he careth for
for

The.iii.Sunday after Trinitie.

for you. Be sober and watche, for your aduersary the deuill as a roaring Lion walketh about, seeking whom he may deuour, whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the worlde. But the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, w^{al} his owne selfe (after that ye haue suffered a little affliction) make you perfecte, settle, strength, and stablyshe you. To him be glory and dominion for euer and euer. Amen.

¶ The Gospell.



Then resorted vnto him all the Luke. xv.
Publicans and sinners, for to
heare him. And the Phariseis
and scribes murmured saying:
He receiueth sinners, and eateth
with them. But he put forth
this Parable vnto them, saying:

What man among you hauing an C. sheepe (yf he
lose one of them) doth not leaue ninty & nine in the
wildernes, and goeth after that which is lost, vntil
he finde it? And when he hath founde it, he layeth
it on his shouldres with ioy, and as sone as he com-
meth home, he calleth together his louers & neigh-
bours, saying vnto them: Reioyce with me, for I
haue founde my sheepe which was lost, I say vnto
you, that likewise ioy shalbe in heauen ouer one
sinner that repenteth more then ouer ninetie and
nine iuste persons whiche neede no repentaunce.
Cyther what woman hauing tenne grotes (yf she
lose

The.iiii.Sunday after Trinitie.

lose one) doth not light a candell, and sweepe the house, and seeke diligently till she fynde it? And when she hath founde it, she calleth her louers, and her neighbours together, saying: Reioyce with me, for I haue founde the grote which I lost. Likewise I say vnto you, shall there be ioye in the presence of the Angelles of God, ouer one sinner that repenteth.

¶ The fourth Sunday after Trinitie.

¶ The Collect.

GOD the protectour of all that trust in thee, without whom nothing is strong, nothing is holy: Encrease and multiplie vpon vs thy mercy, that thou being our ruler & guide, we maye so passe through thinges temporall, that we finallye lose not the thinges eternall. Graunt this heauenly father, for Iesus Christes sake our Lord.

¶ The Epistle.

Rom. viij.



Suppose that the afflictions of this lyfe, are not worthy of the glorye whiche shalbe shewed vpon vs. For the seruent desire of the creature abydeth, looking when the sonnes of God shall appeare, because the creature is subdued to vanitie against the will thereof, but for his will which hath subdued the same in hope. For the same creature shall be deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For we knowe that euery creature groweth with vs also, and trauayleth in payne, euen vnto this time:

The.iiii.Sunday after Trinitie.

time: not onely it, but we also whiche haue the first frutes of the spirite, mourne in our selues also, and waite for the adoption (of the children of God) euen the deliuerance of our bodyes.

¶ The Gospell.



Be ye mercyfull, as your father also is merciful. Judge not, & ye shal not be iudged. Condemne not, and ye shal not be condemned: for geue and ye shalbe forgiven: geue, and it shal be geuen vnto you, good measure,

Luke. bl.

and pressed downe, and shaken together, and running ouer, shall men geue into your bosomes. For with the same measure that ye mete withall, shall other men mete to you againe. And he put forth a similitude vnto them. Can the blinde leade the blinde: do they not both fall into the ditch? The Disciple is not aboue his master: Euery man shalbe perfect, euen as his master is. Whye seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye? Eytther howe canst thou say to thy brother: Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Firste, thou ypocrite, caste out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

¶ The fifth Sunday after Trinitie.

¶ The Collect.

Graunt Lord we beseeche thee, that the course of this worlde may be so peaceably ordred by thy gouernance, that thy congregation may
ioyfully

The.v Sunday after Trinitie.

ioyfully serue thee in all godlye quietnes: through
Jesus Christ our Lorde.

¶ The Epistle.

1. Pet. iiij.



BE you al of one mind, and of one heart,
loue as brethren, be pityfull, be curte-
ous (meeke) not rendering euil for euil,
or rebuke for rebuke: but contrarywise
blesse, knowing that ye are therevnto
called, euen that ye shoulde be heires of the bles-
sing. For he that doth longe after life, and loueth
to see good dayes, let him refraine his tongue
from euill, and his lippes that they speake no gile,
let him eschewe euill and do good, let him seeke
peace and ensue it. For the eyes of the Lorde are
ouer the righteous, and his eares are open vnto
their prayers. Againe, the face of the Lorde is
ouer them that do euill. Moreover, who is he that
will harme you, yf ye folowe that whiche is good?
yea, happy are ye yf any trouble happen vnto you
for righteousness sake. Be not ye afrayde for anye
terroure of them, neyther be ye troubled, but sancti-
fie the Lorde God in your heartes.

¶ The Gospell.

Luke. v.



Came to passe, that (when the
people pressed vppon him to heare
the worde of God) he stode by the
lake of Genazareth, and sawe two
shippes stande by the lake side, but
the fishermen were gone oute of
them, and were washing their nettes. And he
entred into one of the shippes (whiche pertained
to Simon) and prayed him that he would thrust
out

The.v.Sunday after Trinitie.

out a little from the lande. And he sat downe, and taught the people out of the shippe. When he had left speaking, he sayde vnto Simon: Launche out into the deepe, and let slippe your nettes to make a draught. And Simon answered, and saide vnto him: Master, we haue laboured all night, and haue taken nothing. Neuerthelesse, at thy commaundement I will loose forth the nette. And when they had so done, they inclosed a great multitude offishes: But their nette brake, and they beckened to their felowes which were in the other shippe, that they should come and helpe them. And they came and fylled both shippes, that they sonke agayne. When Simon Peter sawe this, he fell downe at Iesus knees, saying: Lorde go from me, for I am a sinfull man. For he was astonied, and all that were with him, at the draught of fishes which they had taken, and so was also James and John the sonnes of Zebede, whiche were partners with Simon. And Iesus said vnto Simon: feare not, from henceforth thou shalt catche men. And they brought the shippes to lande, and forsoke all, and folowed him.

The.vi.Sunday after Trinitie.

¶ The Collect.

GOD, whiche hast prepared to them that loue thee, such good thinges as passe all mans vnderstanding: Powre into our harts such loue towards thee, that we louing thee in all thinges, may obtayne thy promises, whiche exceede all that we can desyre: through Iesus Christ our Lorde.

¶ The

The.vi. Sunday after Trinitie.

¶ The Epistle.

Rom.vi.



Knowe ye not, that all we whiche are baptised in Iesus Christ, are baptised to dye with him: We are buried then with him by baptism for to dye: That likewise as Christ was rayled from death by the glory of the father, even so we also shoulde walke in a newe lyfe. For yf we be graft in death like vnto him, even so shall we be partakers of the holy resurrection. Knowing this that our olde man is crucified with him also, that the body of sinne might vtterly be destroyed, that henceforth we shoulde not be seruautes vnto sinne. For he that is dead, is iustified from sinne. Wherefore if we be dead with Christ, we beleue that we shall also liue with him, knowing that Christ being rayled from death, dyeth no more. Death hath no more power ouer him. For as touching that he dyed, he dyed concerning sinne once. And as touching that he liueth, he liueth vnto God. Likewise consider ye also, that ye are dead as touching sinne, but are aliue vnto God: through Iesus Christ our Lorde.

¶ The Gospell.

Math.v.



Iesus sayde vnto his Disciples, except your righteousness exceede the righteousness of the Scribes and Phariseis, ye can not enter into the kingdome of heauen. Ye haue harde that it was saide vnto them of olde time: Thou shalt not kill. Whosoever killeth, shall be in daunger of Iudgement. But I say vnto you: that whosoever is angrie with his brother (vnadvisedly) shall be in daunger of iudgement. And

The.vi.Sunday after Trinitie.

And whosoever saith vnto his brother, Racha, shall be in daunger of a counsell. But whosoever saith thou foole, shall be in daunger of hell fyre. Therfore if thou offrest thy gyft at the aulter, and there rememberest that thy brother hath ought against thee, leaue there thine offering before the aulter, and go thy way first and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersary quickly, whyles thou art in the way with him, lest at any time the aduersary deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into prison. Verily I say vnto thee, thou shalt not come out thence, till thou haue payde the vtmost farthing.

The. vij. Sunday after Trinitie.

¶ The Collect.

Lorde of all power and might, whiche art the lauthour an geuer of all good thinges, graffe in our hartes the loue of thy name, increase in vs true religion, nourishe vs with all goodnes, and of thy great mercy keepe vs in the same, through Iesus Christ our Lord.

¶ The Epistle.



Speake grosely, because of the infirmity of your flesh. As ye haue geuen your members seruautes to vncleannes and to iniquitie (from one iniquitie to another) euen so now geue ouer your members seruautes vnto righteousness, that ye may be sanctified. For when ye were seruautes of sinne, ye were boyde of righteousness. What fruite had you then in those things, wherof ye are nowe

Rom. vi.

Li

aspa.

The.vii.Sunday after Trinitie.

ashamed: for the ende of those thinges are death. But nowe are ye deliuered from sinne, and made the seruauntes of God, and haue your fruite to be sanctified, and the ende euerlasting lyfe. For the rewarde of sinne is death, but eternall lyfe is the gyfte of GOD, through Iesus Christ our Lorde.

¶ The Gospell.

Mark. viij.



In those dayes, when there was a very great compaignye, and had nothinge to eate, Iesus called his Disciples vnto him, and said vnto them: I haue compassion on the people, because they haue ben now with me thre daies, and haue nothing to eate, and yf I sende them away fasting to their owne houses, they shall faynt by the way, for diuers of them came from farre. And his Disciples answered him: Where should a man haue bread here in the wilderness to satisfie these? And he asked them: Howe many loaves haue ye? They said, seuen. And he commaunded the people to sit downe on the grounde. And he toke the seuen loaves, and when he hadde geuen thanks, he brake, and gaue to his Disciples to set before them. And they did set them before the people. And they had a fewe small fyshes. And when he had blessed, he commaunded them also to be set before them. And they did eate, and were sufficed. And they toke vp of the broken meate that was left, seuen baskets full. And they that did eate, were about foure thousande. And he sent them away.

¶ The

The.viii.Sunday after Trinitie.

¶ The Collect.

GOD whose prouidence is neuer deceiued, we humblye beseeche thee that thou wilt put away from vs all hurtfull thinges, and geue those thinges which be profitable for vs, through Iesus Christ our Lorde.

¶ The Epistle.



Brethren, we are debtors, not to the flesh to liue after the flesh: For yf ye liue after the flesh, ye shall dye. But if ye thorough the spirit do mortifie the dedes of the bodye, ye shall liue. For as many as are ledde by the spirite of God, they are the sonnes of God. For ye haue not receiued the spirite of bondage to feare any more: but ye haue receiued the spirite of adoption, whereby ye crye Abba father. The same spirite certifieth our spirite, that we are the sonnes of God. If we be sonnes, then are we also heyres, the heyres I meane of God, and heires annered with Christe, if so be that we suffer with him, that we may also be glorified together with him.

Rom. viij.

¶ The Gospell.



Beware of false Prophetes, which come to you in shepes clothing, but inwardlye they are rauening Wolues. Ye shall knowe them by their fruites. Do men gather grapes of thornes, or figges of thistles? Euen so euery good tree bringeth forth good fruites. But a corrupte tree bringeth forth euill fruites. A good tree can not bringe forth badde fruites, neyther can a badde tree bring forth good fruites.

Math. viij.

The.ix.Sunday after Trinitie.

Euery tree that bringeth not forth good fruite, is hewen downe and cast into the fire. Wherefore by their fruites ye shall knowe them. Not euery one that saith vnto me. Lorde, Lorde, shall enter into the kingdome of heauen: but he that doth the will of my father which is in heauen, he shall enter into the kingdome of heauen.

¶ The.ix Sunday after Trinitie.

¶ The Collect.

GRaunt to vs, Lorde we beseeche thee, the spirit to thinke and do alwayes suche thinges as be rightfull, that we whiche can not be without thee, may by thee be able to liue according to thy will, through Iesu Christ our Lorde.

¶ The Epistle.

1. Cor. x.



Brethren, I woulde not that ye shoulde be ignoraunt, howe that our fathers were all vnder the cloude, and all passed through the sea, & were all baptised vnder Moyses in the cloud, and in the sea, and did all eate of one spirituall meate, and did all drinke of one spirituall drinke. And they dranke of the spiritull rocke that folowed them, whiche rocke was Christ. But in many of them had God no delight: For they were ouerthrowen in the wilderness. These are examles to vs, that we shoulde not lust after euil thinges as they lusted. And that ye shoulde not be worshippers of ymages, as were some of them, according as it is written: The people sat downe to eate and drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and

The .ix. Sunday after Trinitie.

and sell in one day thye and twentie thousande.
Neither let vs tempte Chyste, as some of them
tempted, and were destroyed of serpentes. Neither
murmure ye, as some of them murmured, and
were destroyed of the destroyer. All these thinges
happened vnto them for examples: But are writ-
ten to put vs in remembraunce, whom the endes
of the worlde are come vpon. Wherefore, let him
that thinketh he standeth, take heede lest he fall.
There hath none other temptation taken you, but
such as foloweth the nature of man. But God is
faythfull, whiche shall not suffer you to be tempted
aboue your strength: But shall in the middes of
temptation, make away that ye may be hable to
beare it.

¶ The Gospell.



Jesus sayde to his Disciples: There
was a certayne ryche man, whiche
had a Stewarde, and the same was
accused vnto him, that he had wa-
sted his goodes. And he called him,
and saide vnto him: Howe is it that
I heare this of thee? Geue accomptes of thy ste-
wardship, for thou mayst be no longer Stewarde.
The Stewarde sayde within him selfe: What shal
I do? For my maister taketh away from me the
Sewardship. I can not digge, and to begge I am
ashamed. I wote what to do, that when I am put
out of the Stewardship, they may receiue me into
their houses. So when he had called all his may-
sters detters together, he said vnto the fyrst: Howe
muche owest thou vnto my maister? And he saide,
an hundred tonnes of oyle. And he saide vnto him,

Luke. xvi

A iii

take

The .x. Sunday after Trinitie.

take thy bill, and sitte downe quickly, and write fiftie. Then saide he to another: Howe much owest thou? And he said, an hundreth quarters of wheat. He saide vnto him, take thy bill, and write foure score. And the Lorde commended the vniust Steward, because he had done wisely. For the children of this world, are in their nation wiser then the children of light. And I say vnto you: Make you friendes of the vnrighteous Mammon, that when ye shall haue nede, they may receiue you into euerlasting habitations.

¶ The .x. Sunday after Trinitie.

¶ The Collect.

Let thy mercifull eares, O Lorde, be open to the prayers of thy humble seruauntes, and that they may obtaine their petitions, make them to aske such thinges as shall please thee, thorowe Iesus Christ our Lorde.

¶ The Epistle.

1. Cor. xij.



Concerning spirituall thinges (brethren) I woulde not haue you ignorant. Ye knowe that ye were Gentiles, and went your wayes vnto dumbe Images, euen as ye were ledde. Wherefore I declare vnto you, that no man speaking by the spirite of God, despeth Iesus. Also no man can saye that Iesus is the Lorde, but by the holye Ghoste. There are diuersities of giftes, yet but one spirite. And there are differences of administrations, and yet but one Lord. And there are diuers maners of operations, and yet but one God, whiche worketh all

Teh . x. Sunday after Trinitie.

all in all. The gifte of the spirite is geuen to euery man, to edifie withall. For to one is geuen through the spirite, the vtteraunce of wisdom. To another is geuen the vtteraunce of knowledge, by the same spirite. To another is geuen faith, by the same spirite. To another the gift of healing, by the same spirite. To another power to do miracles. To another to prophesie. To another iudgement to discerne spirites. To another diuers tongues. To another the interpretation of tongues. And these all worketh the selfe same spirite, deuiding to euery man a seuerall gift, euen as he will.

¶ The Gospell.



And when he was come nere to Jerusalem, he behelde the Citie, and wepte on it, saying: If thou haddest knowne those thinges which belong vnto thy peace, euen in this thy day, thou wouldest take heede:

Luke. xix

But now are they hid from thine eyes. For the dayes shall come vnto thee, that thy enemyes shall caste a banke about thee, and compass thee rounde, and keepe thee in on euery side, and make thee euen with the ground, and thy children which are in thee. And they shall not leaue in thee one stone vpon another, because thou knewest not the time of thy visitation. And he went into the Temple, and began to cast out them that solde therein, and them that bought, saying vnto them: It is written, my house is the house of prayer, but ye haue made it a denne of thieues. And he taught dayly in the Temple.

The .xi. Sunday after Trinitie.

¶ The Collect.

God which declarest thy almighty power most chiefly in shewing mercy and pitie, geue vnto vs aboundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure, through Iesus Christ our Lorde.

¶ The Epistle.

1. Cor. xv.



Brethren, as pertainiing to the Gospell whiche I preached vnto you, which ye haue also accepted, and in the which ye continue, by the whiche ye are also saved, I do you to wit, after what maner I preached vnto you, yf ye kepe it, excepte ye haue beleued in vaine. For first of all I deliuered vnto you that which I receiued, howe that Christe dyed for our sinnes, agreeing to the Scriptures, and that he was buried, and that he arose againe the thirde day according to the Scriptures, and that he was seene of Cephas, then of the twelue. After that, he was seene of mo then fiue hundred brethren at once, of whiche, many remaine vnto this daye, and manye are fallen a sleepe. After that appeared he to James, then to all the Apostles. And last of all he was seene of me, as of one that was bozne out of due time. For I am the lesse of the Apostles, whiche am not woorthy to be called an Apostle, because I haue persecuted the congregation of God. But by the grace of God, I am that I am: And his grace whiche is in me, was not in vaine. But I laboured more aboundantlye then they all, yet not I, but the grace of God whiche is with me. Therefore, whether it were I or they, so we preached, and so ye haue beleued.

¶ The

The.xi.Sunday after Trinitie.

¶ The Gospell.



¶ Iste tolde this Parable vnto certayne which trusted in them selues that they were perfect, and despised other. Two men went vp into the Temple to pray, the one a Pharisey and the other a Publican.

Luke. xviij.

The Pharisey stood and prayed thus with him selfe: God I thanke thee, that I am not as other men are, extortioners, vniust, adulterers, or as this Publican. I fast twice in the weeke, I geue tithe of all that I possesse. And the Publican standing a far off, would not lifte vp his eyes to heauen, but smote his brest, saying: God be mercifull to me a sinner. I tell you, this man departed home to his house, iustified more then the other. For euery man that exalteth him selfe, shalbe brought lowe. And he that humbleth him selfe, shalbe exalted.

¶ The .xii. Sunday after Trinitie.

¶ The Collect.

Almightie and euerlasting God, which art alwayes more redy to heare then we to pray, and art wont to geue more then either we desire or deserue: Poure downe vpon vs the abundaunce of thy mercy, forgeuing vs those thinges whereof our conscience is afraide, and geuing vnto vs that that our prayer dare not presume to aske, through Iesus Christ our Lorde.

¶ The Epistle.



¶ We trust haue we through Christe to Godwarde, not that we are sufficient of our selues, to think any thing as of our selues, but if we be able vnto any thing.

1. Cor. iij.

The.xii.Sunday after Trinitie.

thing, the same cometh of God, which hath made
us able to minister the newe Testament, not of the
letter, but of the spirite. For the letter killeth, but
the spirite geueth life. If the ministration of death
through the letters figured in stones, was glori-
ous, so that the children of Israell coulde not be-
holde the face of Moyses, for the glory of his coun-
tenaunce (whiche glory is done awaye) why shall
not the ministration of the spirite be muche more
glorious? For if the ministration of condempnati-
on be glorious, much more doth the ministration
of righteousness exceede in glory.

¶ The Gospell.

Mark. viij.



Jesus departed from the coastes of
Tire and Sidon, and came vnto
the sea of Galile, through the mid-
des of the coastes of the tenne Ci-
ties. And they brought vnto him
one that was deafe, and had an im-
pediment in his speeche, and they prayed him to
put his hande vppon him. And when he hadde ta-
ken him aside from the people, he put his fingers
into his eares, and did spitte, and touched his
tongue, and looked vp to heauen, and sighed, and
saide vnto him, Ephata, that is to saye, be opened.
And straightwaye his eares were opened, and the
string of his tongue was lousled, and he spake
plaine. And he commaunded them that they should
tell no man. But the more he forbade them, so
much the more a great deale they published, say-
ing: He hath done all thinges well, he hath made
both the deafe to heare, and the dombe to speake.

¶ The

The.xiii.Sunday after Trinitie.

The Collect.

Almightie and mercifull God, of whose onely gyft it commeth, that thy faythfull people do vnto thee true and laudable seruice: Graunt we beseeche thee that we may so runne to thy heauenly promises, that we faile not finally to attayne the same, through Iesus Christ our Lorde.

The Epistle.



The Abraham and his seede were the promises made. He saith not in his seedes, as many, but in thy seede as of one, whiche is Christ. This I say, that the law which began afterward beyond foure hundred and thirtie yeres,

Gala.iii.

doth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For yf the inheritaunce come of the lawe, it commeth not nowe of Promise. But God gaue it to Abraham by promise. Wherefore the serueth the lawe? The lawe was added because of transgression (till the seede came, to whom the promise was made) and it was ordeined by Angelles in the hande of a mediatour. A mediatour, is not a mediatour of one: But God is one. Is the lawe then agaynst the promyse of God: God forbyd. For yf there had bene a lawe geuen whiche coulde haue geuen life, then no doubt righteousnes should haue come by the lawe. But the Scripture concludeth all thinges vnder sinne, that the promise by the fayth of Iesus Christ, shoulde be geuen to them that beleue.

The

The.xiii.Sunday after Trinitie.

¶ The Gospell.

Luke. x.



Appye are the eyes which see the things that ye see. For I tel you that many prophetes and kinges haue desyred to see those things which ye see, and haue not seene them, and to heare those thinges which ye heare, & haue not hard them. And behold a certain lawier stode by, and tempted him, saying: Master, what shal I do to inherite eternall life? He said vnto him, what is wrytten in the lawe? howe readest thou? And he answered, and said: Loue the Lorde thy God with all thy hart, and with all thy soule, & with all thy strength, & with al thy minde, and thy neighbour as thy selfe. And he saide vnto him: Thou hast answered right. This do, and thou shalt liue. But he willing to iustifie him selfe, saide vnto Iesus (And who is my neighbour? Iesus answered & said: A certaine man descended from Ierusalem to Hiericho, and fell among theeues, which robbed him of his rayment, and wounded him, and departed, leauing him halfe dead. And it chaunced that there came downe a certaine Priest that same way, & when he saw him, he passed by. And likewise a Leuite, when he went nye to the place, came & looked on him, and passed by. But a certaine Samaritane, as he iourneyed, came vnto him, and when he sawe him, he had compassion on him, & went to, and bound by his woundes, and powred in oyle & wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morowe when he departed, he toke out two pence, and gaue the to the host, and said vnto him: Take cure of him, and whatsoeuer thou spendest more,

The.xii ii.Sunday after Trinitie.

more, when I come againe, I wil recompence thee. Which nowe of these thre thinkest thou was neighbour vnto him that fell amonge the thieues? And he saide vnto him: He that shewed mercy on him. Then said Iesus to him: Go and do thou likewise.

¶ The.xiiii.Sunday after Trinitie.

¶ The Collect.

Almightie and euerlasting God, geue vnto vs the increase of faith, hope, and charitie, and that we may obtaine that whiche thou doest promise, make vs to loue that which thou doest commaunde, through Iesus Christ our Lorde.

¶ The Epistle.



Save, walke in the spirite, and fulfill not the luste of the fleshe. For the fleshe lusteth contrarve to the spirite, and the spirite contrarve to the fleshe. These are contrarve one

Gal.v.

to the other, so that ye can not do whatsoeuer ye woulde. But and yf ye be ledde of the spirite, then are ye not vnder the lawe. The deedes of the fleshe are manyfest, whiche are these, adultrye, fornication, vncleannesse, wantornesse, worshipping of Images, witchcrafte, hatred, variaunce, zeale, wrath, strife, seditions, sectes, enuying, murther, drunkenesse, gluttony, and suche like. Of the whiche I tell you before, as I haue tolde you in times paste, that they whiche commit such thinges, shall not be inheritours of the kingdome of GOD. Contrarylve, the fruite of the spirite is loue, ioye, peace, long suffering, gentlenesse, goodnesse, faithfulnessse, meekenesse, temperaunce.

Against

The.xiiii Sunday after Trinitie.

Against suche there is no lawe. They truely that are Chyistes, haue crucified the fleshe, with the affections and lustes.

¶ The Gospell.

Luke. xviij.



And it chaunced as Iesus went to Jerusalem, he passed through Samaria and Galile. And as he entred into a certaine towne, there met him tenne men that were Lepers, whiche stood a farre off, and put forth their voices, and saide: Iesus master haue mercy on vs. When he sawe them he saide vnto them: Go shewe your selues vnto the Priestes. And it came to passe, that as they went they were clen- sed. And one of them when he sawe that he was clen- sed, turned backe againe, and with a loud voice praised God, and fell downe on his face at his feete, and gaue him thanks: And the same was a Sa- maritane. And Iesus answered and said: Are there not ten clen- sed? but where are those nine? There are not founde that returned againe to geue God praise, saue only this straunger. And he saide vnto him: Arise, go thy waye, thy faith hath made thee whole.

¶ The.xv. Sunday after Trinitie.

¶ The Collect.

Keepe we beseeche thee, O Lorde, thy Church with thy perpetuall mercy: And because the frailtie of man, without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all thinges profitable to our saluation, through Iesus Christ our Lorde, Amen.

¶ The

The.xv.Sunday after Trinitie.

¶ The Epistle.



¶ See howe large a letter I haue written to you with mine owne hande. As many as desyre with outwarde appareance to please carnally, the same constrainne you to be circumcised onely, least they should suffer persecution for the crosse of Christ. For they them selues whiche are circumcised, keepe not the lawe, but desyre to haue you circumcised, that they myght reioyce in your fleshe. God forbid that I should reioyce, but in the crosse of our Lorde Jesu Christe, whereby the worlde is crucified vnto me, and I vnto the worlde. For in Christe Jesu, neyther circumcision auayleth any thing at all, nor vncircumcision, but a newe creature. And as many as walke according vnto this rule, peace be on them, and mercy, and vpon Israell that partayneth to God. From henceforth, let no man put me to busines: For I beare in my bodye the markes of the Lorde Jesu. Brethren, the grace of our Lorde Jesu Christe be with your spirit. Amen.

Gala. vi.

¶ The Gospell.



¶ No man can serue two masters, for eyther he shall hate the one, and loue the other, or els leane to the one, and despise the other. Ye can not serue GOD and Mammon. Therefore I saye vnto you, be not carefull for your lyfe, what ye shall eat or drinke, nor yet for your body what rayment you shall put on. Is not the lyfe more worth then meate? and the body more of value then rayment? Beholde

Math. vi.

The.xv.Sunday after Trinitie.

Beholde the foules of the ayre, for they sowe not, neyther do they reape, nor carry into the barnes, and your heauenly father feedeth them. Are ye not muche better then they? Whiche of you (by taking carefull thought) can adde one cubite vnto his stature? And why care ye for rayment? Consider the Lillies of the fielde, how they growe: They labour not, neyther do they spinne, and yet I saye vnto you, that euen Salomon in all his royaltie, was not clothed like one of these. Wherefore yf God so clothe the grasse of the fielde (whiche though it stande to day, is to morowe cast into the fornaice) shall he not muche more do the same for you, O ye of litle fayth? Therfore take no thought saying, what shall we eat, or what shall we drinke, or wherewith shall we be clothed? After all these thinges do the Gentiles seeke: For your heauenly father knoweth that ye haue neede of all these thinges. But rather seeke ye fyrst the kingdome of God, and the righteousnes therof, and all these thinges shall be ministred vnto you. Care not then for the morowe, for to morowe daye shall care for it selfe, sufficient vnto the day, is the trauayle thereof.

The.xvi.Sunday after Trinitie.

¶ The Collect.

Lorde we beseeche thee, let thy continuall pitie, cleanse and defende thy congregation. And because it can not continue in safetie without thy succour, preserue it euermore by thy helpe and goodnes, through Iesus Christ our Lorde.

20 The

The.xvi.Sunday after Trinitie.

¶ The Epistle.



Ephe. iij.

Desire that you saynte not because of my tribulations that I suffer for your sakes, whiche is your prayse. For this cause I bowe my knees vnto the father of our Lorde Iesus Christ, which is father of all that is called father in heauen and in earth, that he woulde graunt you, according to the riches of his glory, that ye may be strengthened with might by his spirite, in the inner man, that Christ may dwell in your hartes by faith, that ye being rooted and grounded in loue, might be hable to comprehend with all Saintes, what is the bredth, length, depth, & height, and to knowe the excellent loue of the knowledge of Christ, that ye might be fulfilled with all fulnes, whiche commeth of God. Vnto him that is hable to do exceedinge abundantly aboue al that we aske or thinke, according to the power that worketh in vs, be prayse in the congregation of Christ Iesus, throughout all generations from time to time. Amen.

¶ The Gospell.



Luke. viij.

And it fortuneth that Iesus went into a Citie called Nain, and many of his Disciples went with him, and muche people. When he came nye to the gate of the Citie, beholde there was a dead man caried out, whiche was the onely sonne of his mother, and she was a widowe, and muche people of the citie was with her. And when the Lorde sawe her, he had compassion on her, and sayde vnto her, weepe not. And he came nye and touched the coffin, and they

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that

The.xvii.Sun day after Trinitie.

that bare him stode still. And he saide, yong man I say vnto thee, arise. And he that was dead sat vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all. And they gaue the glory vnto God, saying: A great Prophete is risen bp among vs, and God hath visited his people. And this rumour of him went forth throughout all Jewry, and throughout al the regions whiche lye rounde about.

¶ The.xvii. Sunday after Trinitie.

¶ The Collect.

Lorde we pray thee that thy grace may alway preuent and folowe vs, and make vs continually to be geuen to all good workes: through Iesus Christ our Lorde.

¶ The Epistle.

Ephe. iiii.



(which am a prisoner of the Lordes) exhort you, that ye walke worthy of the vocation wherewith ye are called, with all lowlynes and meekenes, with humblenes of minde, forbearing one another through loue, and be diligent to kepe the vnitie of the spirit, through the bonde of peace, being one body and one spirit, euen as ye are called in one hope of your calling. Let there be but one Lorde, one faith, one baptisme, one God and father of all, which is aboue all, and through all, and in you all.

¶ The Gospell.

Luke. xi. ii.



It chaunced that Iesus went into the house of one of the chiefe Phariseis, to eate bread on the Sabbath day, and they watched him. And beholde, there was a certaine

The.xvii.Sunday after Trinitie.

certaine man befoze him whiche had the droplie. And Iesus answered, and spake vnto the lawyers and Phariseys, saying: Is it lawefull to heale on the Sabbath day? And they helde their peace. And he tooke him and healed him, and let him go, and answered them, saying: Which of you shall haue an Asse or an Oxe fallen into a pitte, and will not straight way pull him out on the Sabbath daye? And they coulde not aunswere him againe to these thinges. He put forth also a similitude to the geastes, when he marked howe they preaced to be in the highest rowmes, and saide vnto them: When thou art bidden to a wedding of any man, sit not downe in the highest rowme, least a more honorable man then thou be bidden of him, and he (that had him and thee) come and saye to thee, geue this man rowme, and thou begin with shame to take the lowest rowme. But rather when thou art bidden, go and sit in the lowest rowme, that when he that had thee commeth, he maye saye vnto thee, frende, sit by hyer: Then shalt thou haue worship in the presence of them that sit at meat with thee: For whosoever exalteth him selfe, shalbe brought lowe, and he that humbleth him self, shalbe exalted.

¶ The.xviii.Sunday after Trinitie.

¶ The Collect.

Lorde we beseeche thee graunt thy people grace to auoide the infections of the deuill, and with pure heart and minde to folowe thee, the onely God, through Iesus Christ our Lorde.

¶ ii

¶ The

The.xviii.Sunday after Trinitie.

¶ The Epistle.

1.Coꝝ.1.



Thanke my God alwayes on your behalfe, for the grace of God which is geuen you by Iesus Christe, that in all thinges ye are made riche by him, in all utteraunce, and in all knowledge, by the whiche thinges the testimonie of Iesus Christ was confirmed in you, so that ye are behinde in no gift, waiting for the appearing of our Lorde Iesus Christe, whiche shall also strength you, to the ende that you may be blamelesse in the day of the comming of our Lorde Iesus Christ.

¶ The Gospell.

Math.xxij.



¶ When the Phariseis had heard that Iesus did put the Saduceis to silence, they came together, and one of them (which was a Doctour of lawe) asked him a question, tempting him and sayinge: Master, which is the greatest commaundement in the law? Iesus said vnto him: Thou shalt loue the Lorde thy God with all thine heart, and with all thy soule, and with all thy minde. This is the first and greatest commaundement. And the seconde is like vnto it: Thou shalt loue thy neighbour as thy selfe. In these two commaundementes hange all the lawe and the Prophetes. While the Phariseys were gathered together, Iesus asked them, sayinge: what thinke ye of Christe? Whose sonne is he? They sayde vnto him, the sonne of Dauid. He saide vnto them: Howe then doth Dauid in spirite call him Lorde? saying:

The .xix. Sunday after Trinitie.

saying: The Lord saide vnto my Lorde, sit thou on my right hand, till I make thine enemies thy fote-stoole. If Dauid then call him Lorde, howe is he then his sonne? And no man was habile to answer him any thing, neyther durst any man (from that day forth) aske him any mo questions.

The .xix. Sunday after Trinitie.

¶ The Collect.

God, forasmuche as without thee we are not able to please thee: Graunt that the working of thy mercy, may in all thinges direct and rule our hartes, through Iesus Christ our Lord.

¶ The Epistle.



This I say and testifie through the lord, Ephe. iij. that ye henceforth walke not as other Gentyles walke, in vanitie of their minde, whyle they are blinded in their vnderstanding, being farre from a godlye life, by the meanes of the ignoraunce that is in them, and because of the blindnes of their hartes, whiche being past repentaunce, haue geuen them selues ouer vnto wantonnesse, to worke all maner of vncleennesse, euen with greedynes. But ye haue not so learned Christ. It so be that ye haue harde of him, and haue bene taught in him, as the trueth is in Iesu (as concerning the conuersation in times past) to laye from you the olde man, whiche is corrupt, according to the deceivable lustes, to be remued also in the spirite of your minde, and to put on that newe man whiche after God is wrapped in righteousness and true holynes. Wherefore put away lying, and speake euery man trueth vnto

The .xix. Sunday after Trinitie.

to his neighbour, forasmuche as we are members one of another. Be angrie and sinne not. Let not the Sunne go downe vpon your wrath, neyther geue place to the backebiter. Let him that stole, stele no more: but let him rather labour with his handes the thing which is good, that he may geue vnto him that needeth. Let no fylthy communication proceede out of your mouth, but that whiche is good to edifie withall, as ofte as neede is, that it may minister grace vnto the hearers. And greene not the holy spirite of God, by whom ye are sealed vnto the day of redemption. Let all bitternes, and fiercenes, and wrath, and roaring, and cursed speaking, be put away from you, with all maliciousnes. Be ye curteous one to another, mercifull, forgeuing one another, euen as God for Christes sake hath forgeuen you.

¶ The Gospell.

Math. ix.



Jesus entred into a ship, and passed ouer, and came into his owne citie. And beholde, they brought to him a man sicke of the paulsey, lying in a bedde. And when Jesus sawe the fayth of them, he saide to the sicke of the paulsey: Sonne, be of good cheare, thy sinnes be forgeuen thee. And beholde, certayne of the Scribes sayde within them selues, this man blasphemeth. And when Jesus sawe their thoughtes, he saide: Wherefore thinke ye euill in your hartes? Whether is it easier to say, thy sinnes be forgeuen thee? or to saye, aryse and walke? But that ye may knowe that the sonne of man hath power to forgeue sinnes in earth, then sayeth

The .xx. Sunday after Trinitie.

sayeth he to the sicke of the paulsey. Arise, take vp thy bedde, and go vnto thine house. And he arose and departed to his house. But the people that saw it, maruailed, and glorified God, whiche hath geuen such power vnto men.

¶ The .xx. Sunday after Trinitie.

¶ The Collect.

Almightie and mercifull God, of thy bountifull goodnes kepe vs from all thinges that may hurt vs, that we being redy both in body and soule, may with free heartes accomplishe those thinges that thou wouldest haue done, through Iesus Christ our Lorde.

¶ The Epistle.



Take heede therfore, howe ye walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore be ye not vnwise, but vnderstande what the will of the Lorde is, & be not dronken with wine, wherein is excesse. But be filled with the spirit, speaking vnto your selues in Psalmes and Himnes, and spirituall songes, singing and making melody to the Lorde in your hartes, geuing thanks alwayes for all thinges vnto God the father, in the name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

Ephes. b.

¶ The Gospell.



Iesus saide to his Disciples: The kingdome of heauen is like vnto a man that was a king, which made a mariage for his sonne, and sente forth his seruauntes to cal the that were

Mat. xxv

The .xx. Sunday after Trinitie.

were bidden to the wedding, and they woulde not come. Againe, he sent forth other seruauntes, saying: Tell them which are bidden, beholde I haue prepared my dinner, mine Oxen and my fatlinges are killed, and all thinges are redy, come vnto the mariage. But they made light of it, and went their wayes, one to his farme place, another to his marchaundise, and the remnaunt tooke his seruauntes and intreated them shamefullye, and slewe them. But when the king heard thereof, he was wroth, and sent forth his men of warre, & destroyed those murtherers, and brent vp their Citie. Then saide he to his seruauntes. The mariage in deede is prepared, but they which were bidden, were not woorthy. Go ye therfore out into the hye wayes, and as many as ye finde, bid them to the mariage. And the seruauntes went forth into the high wayes, and gathered together all, as many as they could find, both good and bad, and the wedding was furnished with geastes. Then the King came in, to see the geastes, and when he spied there a man which had not on a wedding garment, he saide vnto him: Frende, howe camest thou in hither, not hauing a wedding garment? And he was euen spechelesse. Then saide the King to the ministers: Take and binde him hande and foote, and caste him into vnter darknesse, there shalbe weeping and gnashing of teeth. For many be called, but fewe are chosen.

¶ The .xxj. Sunday after Trinitie.

¶ The Collect.

Graunt we beseeche thee mercifull Lord, to thy faithfull people, pardon and peace, that they may

The.xxi.Sunday after Trinitie.

maye be censed from all their sinnes, and serue thee with a quiet minde, through Iesus Christe our Lorde.

The Epistle.



Brethren, be stronge through the Lorde, and through the power of his might. Put on all the armour of God, that ye may stande against all the assaultes of the deuill. For we wresle not against bloud and fleche, but against rule, against power, against worldly rulers, euen gouernours of the darkenesse of this worlde, against spirituall craftinesse in heauenly thinges. Wherefore take vnto you the whole armour of God, that ye may be hable to resist in the euill day, and stand perfect in all thinges. Stande therefore and your loynes girde with the trueth, hauing on the breste plate of righteousness, and hauing shoes on your feete, that ye may be prepared for the Gospell of peace. About all, take to you the shilde of faith, wherewith ye may quench all the fiery dartes of the wicked, and take the helmet of saluation, and the sword of the spirit, which is the word of God. And pray alwayes with al manner of prayer and supplication in the spirite, and watche therevnto with all instaunce and supplication, for all Saintes, and for me, that utteraunce may be geuen vnto me, that I may open my mouth freely, to vtter the secretes of the Gospell (whereof I am a messenger in bonds) that therein I maye speake freely, as I ought to speake.

Ephes. vi.

The

The.xxi.Sunday after Trinitie.

John.iii.

The Gospell.



Here was a certaine ruler, whose sonne was sicke at Capernaum. As soone as the same heard that Iesus was come out of Iurpe into Galile, he went vnto him, and besought him that he would come down and heale his sonne, for he was euen at point of death. Then saide Iesus vnto him: Except ye see signes and wonders, ye will not beleue. The ruler said vnto him: Sir, come down or euer that my sonne dye. Iesus sayeth vnto him: Go thy waye, thy sonne liueth. The man beleued the worde that Iesus had spoken vnto him, and he went his waye: And as he was going downe, the seruauntes met him, and tolde him, saying: thy sonne liueth. Then enquired he of them the houre when he began to amende? And they saide vnto him: yesterday at the seuenth houre the feuer lefte him. So the father knewe that it was the same houre in the whiche Iesus saide vnto him, thy sonne liueth: and he beleued and all his householde. This is againe the seconde miracle that Iesus did, when he was come out of Jewry into Galile.

The.xxij.Sunday after Trinitie.

The Collect.

Lorde we beseeche thee to keepe thy householde the Church in continuall godlynesse, that through thy protection, it maye be free from all aduersities, and deuoutlye geuen to serue thee
in

The.xxii.Sunday after Trinitie.

in good workes, to the glory of thy name, through
Jesus Christ our Lorde.

¶ The Epistle.



Chanke my God with all remem-
braunce of you alwayes in all my
prayers for you, and praye with
gladnesse, because ye are come into
the felowshippe of the Gospell,
from the first day vntil nowe: And
am surely certified of this, that he

Phil.i.

which hath begon a good worke in you, shall per-
fourme it vntill the day of Jesus Christe, as it be-
commeth me, that I shoulde so iudge of you all,
because I haue you in my heart, forasmuche as ye
are all companions of grace with me, euen in my
bondes, and in the defending and establishing of
the Gospell. For God is my recorde howe greatly
I longe after you all, from the very heart roote in
Jesus Christ. And this I pray, that your loue
may encrease yet more and more in knowledge and
in all vnderstanding, that ye may accept the thin-
ges that are molte excellent, that ye may be pure,
and suche as offende no man, vntill the daye of
Christ, being filled with the fruite of righteousnes,
whiche commeth by Jesus Christ, vnto the glory
and prayse of God.

¶ The Gospell.



¶ Peter sayd vnto Jesus: Lorde howe many times
off shall I forgiue my brother yf he
sinne against me, till seuen times?
Jesus saith vnto him: I say not
vnto thee vntill seuen times, but
seuentie times seuen times. Ther-
fore

The.xxii.Sunday after Trinitie.

foze is the kingdome of heauen likened vnto a certayne man that was a king, which would take accomptes of his seruauntes. And when he had begonne to reckon, one was brought vnto him, which ought him tenne thousande talentes. But forasmuche as he was not hable to pay, his Lorde commaunded him to be solde, and his wife and childzen, and all that he had, and payment to be made. The seruaunt fell downe, and besought him, saying: Sir, haue pacience with me, and I will pay thee all. Then had the Lorde pitie on that seruaunt, and losed him, and forgaue him the debt. So the same seruaunt went out, and founde one of his felowes whiche ought him an hundred pence, and he layde handes on him, and toke him by the throte, saying: paye that thou owest. And his felowe fell downe and besought him, saying: haue pacience with me, and I will paye thee all. And he woulde not, but went and caste him into prison, till he shoulde paye the debt. So when his felowes sawe what was done, they were very sorpy, and came and tolde vnto their Lorde all that had happened. Then his Lorde called him, and saide vnto him: O thou vngacious seruaunte, I forgaue thee all that debte when thou desiredst me: shouldest not thou also haue had compassion on thy felowe, euen as I had pitie on thee? And his Lorde was wroth; and deliuered him to the Taylers, till he should pay all that was due vnto him. So likewise shall my heauenly father do also vnto you, yf ye from your hartes forgeue not (euery one his brother) their trespasses.

The.xxiii.Sunday after Trinitie.

¶ The Collect.

God our refuge and strength, whiche arte the
saucthour of al godlines, be ready to heare the
deuout prayers of the Churche, and graunt
that those thinges which we aske faithfullye, we
may obtaine effectually, throught Jesus Christ our
Lorde.

¶ The Epistle.



Brethren, be folowers together of me,
and looke on them whiche walke euen
so as ye haue vs for an example. For
many walke (of whom I haue told you
often, and nowe tell you weeping) that
they are the enemies of the crosse of Christ, whose
ende is dampnation, whose belly is their God, and
glory to their shame, whiche are worldly minded.
But our conuersation is in his heauen, from
whence we looke for the Sauour, euen the Lorde
Jesus Christ, whiche shall chaunge our vile bodye,
that he may make it like vnto his glorious bodye,
according to the working, whereby he is hable also
to subdue all thinges vnto him selfe.

Phil. iiij.

¶ The Gospell.



Then the Phariseys went out, and
toke counsaile how they might tan-
gle him in his words. And thei sent
out vnto him their Disciples with
Herodes seruantes, saying: Ma-
ster, we knowe that thou art true,
and teachest the way of God truely, neither carest
thou for any man, for thou regardest not the out-
warde appearaunce of men. Tell vs therefore howe
thinkest thou? Is it lawfull that tribute be geuen
vnto

Math. xxij.

The.xxiiii Sunday after Trinitie.

vnto Ceasar, or not? But Iesus perceiuing their wickednes,saide: Whye tempt ye me ye ypocrites? Shewe me the tribute money. And they toke him a peny. And he saide vnto them: Whose is this ymage and superscription? They saide vnto him: Ceasars. Then saide he vnto them: Geue therefore vnto Ceasar, the thinges which are Ceasars, and vnto God those thinges whiche are Gods. When they heard these wordes, they maruailed, and lefte him, and went their waye.

¶ The.xxiiij. Sunday after Trinitie.

¶ The Collect.

Lorde, we beseeche thee assoile thy people from their offences, that through thy bountifull goodnes, we may be deliuered from the bandes of all those sinnes, whiche by our frailtie we haue committed. Graunt this. &c.

¶ The Epistle.

Colloſſ.i.



¶ Geue thanks to God the father of our Lorde Iesus Chryste, alwayes for you in our prayers. For we haue hearde of your faith in Christ Iesu, and of the loue which ye beare to all Saintes, for the hopes sake which is laide by in store for you in heauen, of whiche hope ye hearde before by the true worde of the Gospell, which is come vnto you euen as it is, fruitefull, and groweth as it is also among you, from the day in the whiche ye heard of it, and had experience in the grace of God through the trueth, as ye learned of Epaphra our deare fellowe seruaunt, whiche is for you a faithfull minister of Chryste, whiche also declared vnto vs your loue,

The.xxiiii.Sunday after Trinitie.

loue,whiche ye haue in the spirite. For this cause we also, euer sence the day we harde of it,haue not ceased to pray for you, and to desyre that ye might be fulfilled with the knowledge of his will, in all wisdom and spirituall vnderstandinge, that ye might walke worthy of the Lord, that in all thinges ye maye please, beyng fruitefull in all good workes, and increasing in the knowledge of God, strenghted with all might, through his glorious power, vnto all pacience and long suffering, with ioyfulnes geuing thankes vnto the father, whiche hath made vs to be meete partakers of the inheritance of Saintes in light.

¶ The Gospell.



Wyle Iesus spake vnto the people, beholde, there came a certaine ruler and worshipped him, saying: my daughter is euen nowe diseased, but come and lay thy hande vpon her, and she shall liue. And Iesus arose and folowed him, and so did his Disciples. And beholde, a woman whiche was diseased with an issue of bloud twelue yere, came behinde him and touched the hemme of his besture. For she said within her selfe: If I may touche but euen his besture onely, I shalbe safe. But Iesus turned him about, and when he sawe her, he saide: daughter be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Iesus came into the rulers house, and sawe the minstrelles and people making a noyse, he sayde vnto them: Get you hence, for the
mayde

Math. ix

The. xxv Sunday after Trinitie.

maide is not deade, but slepeth. And they laughed him to scorne. But when the people were put forth, he went in, and toke her by the hande, and sayde, damosell aryse. And the damosell arose. And this noyle was abode in all that lande.

¶ The xxv. Sunday after Trinitie.

¶ The Collect.

Sirre by we besech thee, O Lord, the willes of thy faithfull people, that they plenteously bringing forth the fruite of good workes, may of thee be plenteously rewarded, through Iesus Christ our Lorde.

The Epistle.

Iere. xxiij.



Beholde the tyme commeth, sayeth the Lorde, that I will rayse by the righteouse bzaunche of Dauid, whiche king shall beare rule, and he shall prosper with wisdom, and shall set by equitie and righteousnes agayne in earth. In his time shall Iuda be saued, and Israell shall dwell without feare. And this is the name that they shall call him, even the Lord our righteousnes, and therefore beholde, the tyme commeth saith the Lorde, that it shall be no more saide, the Lorde liueth whiche brought the children of Israell out of the land of Egypt: but the Lorde liueth whiche brought forth and led the seede of the house of Israell out of the North lande, and from all Countreys where I haue scattered them, and they shall dwell in their owne lande agayne.

The.xxv.Sunday after Trinitie.

¶ The Gospell.



¶ When Jesus liste by his eyes, and sawe a great company come vnto him, he saith vnto Philip: Whence shall we bye bread that these may eate? This he sayde to proue him, for he him selfe knewe what he would do. Philip aunswered him: Two hundreth penyworth of bread are not sufficient for them, that euery man may take a litle. One of his Disciples (Andrewe, Simon Peters brother) sayd vnto him: Ther is a ladde here, which hath fyue barly loaves and two fyshes, but what are they among so many? And Jesus saide: Make the people sit downe. There was muche grasse in the place. So the men sat downe, in number about fyue thousande. And Jesus toke the bread, and when he had geuen thankes, he gaue to the Disciples, and the Disciples to them that were set downe, and likewise of the fyshes as muche as they woulde. When they had eaten enough, he sayeth vnto his Disciples: Gather by the broken meate whiche remayneth, that nothing be losse. And they gathered it together, and fylled twelue baskettes with the broken meate of the fyue barly loaves, whiche broken meate remayned vnto them that had eaten. Then those men (when they had seene the miracle that Jesus did) sayde: this is of a trueth the same Propheete that should come into the worlde.

John. vi.

¶ If there be any moe Sundaies before Aduent Sunday, to supply the same, shalbe taken the seruice of some of those Sundaies that were omitted betwene the Epiphanie and Septuagesima.

R i

¶ Saint

Saint Andrevve Apostle.

¶ The Collect.

Almightie God, whiche didst geue suche grace vnto thy holy Apostle Saint Andrevve, that he redily obeyed the calling of thy sonne Iesus Christ, & folowed him without delay: Graunt vnto vs all, that we being called by thy holy word, may forthwith geue ouer our selues, obedientlye to folowe thy holy commaundementes, through the same Iesus Christ our Lorde.

¶ The Epistle.

Rom. x.



If thou knowledg with thy mouthe that Iesus is the Lorde, and beleue in thy hart that God rayled him vp from death, thou shalt be safe. For to beleue with the harte iustifieth, and to knowledg with the mouthe, maketh a man safe. For the Scripture sayth, whosoever beleueth on him, shall not be confounded. There is no difference betwene the Jewe and the Gentile: For one is Lorde of all, whiche is riche vnto all that call vpon him. For whosoever doeth call on the name of the Lord, shall be safe. Howe then shall they call on him on whom they haue not beleued? Howe shall they beleue on him, on whom they haue not harde? Howe shall they heare without a preacher? and howe shall they preach without they be sent? As it is written: howe beautifull are the feete of them which bring tidinges of peace, and bringe tidinges of good thinges. But they haue not all obeyed to the Gospell. For Esaye sayeth: Lorde, who hath beleued our sayings? So then sayth commeth by hearing, and hearing commeth by the worde of God. But I aske: haue they not harde? No doubt their sounde

Saint Andrevve Apostle.

founde went out into all landes, and their wordes into the endes of the worlde. But I demaunde whether Israell did knowe or not? Firſte Moises ſaieth: I will prouoke you to enuie by them that are no people, by a fooliſh nation I will anger you. Elay after that is bolde, and ſayeth: I am founde of them that ſought me not: I am manifeſt vnto them that asked not after me. But againſt Israell he ſayeth, All daye long haue I ſtretched forth my handes vnto a people that beleueth not, but ſpeaketh againſt me.

¶ The Goſpell.



¶ Jesus walked by the ſea of Galilee, he ſawe two brethren, Simon which was called Peter, and Andrevve his brother, caſting a net into the Sea (for they were fiſhers) and he ſaieth vnto them: Followe me, and I will make you to become fiſhers of men. And they ſtraightwaye leſte their nettes and followed him. And when he was gone forth from thence, he ſawe other two brethren, James the ſon of Zebede, and John his brother, in the ſhip with Zebede their father, mending their nettes, and he called them: And they immediatly leſte the ſhippe and their father, and followed him.

Math. iiii.

¶ Saint Thomas the Apoſtle.

¶ The Collect.

Almighty and euerliuing God, which for the more confirmation of the faith, diddeſt ſuffer thy holye Apoſtle Thomas to be doubtfull

Saint Thomas Apostle.

in thy sonnes resurrection: Graunt vs so perfect-
lye and without all doubt to beleue in thy sonne
Jesus Chyiste, that our faith in thy sight neuer be
reproued. Heare vs (O Lorde) throughe the same
Jesus Chyiste, to whom with thee and the holye
Ghosp, be all honour. &c.

¶ The Epistle.

Ephe. ij.



Owe ye are not straungers, nor for-
reners, but Citizens with the sain-
tes, and of the householde of God,
and are built vpon the foundation
of the Apostles and Prophetes, Je-
sus Chyist him selfe being the head
corner stone, in whom what build-
ing soeuer is coupled together, it groweth vnto
an holy Temple of the Lorde, in whom ye also are
built together, to be an habitation of God, throughe
the holy Ghosp.

¶ The Gospell.

Iohn. xx.



Thomas one of the twelue, whi-
che is called Didimus, was not
with them when Jesus came.
The other Disciples therefore
saide vnto him: We haue seene
the Lorde. But he saide vnto
them: Excepte I see in his handes
the print of the nayles, and
put my finger into the print of the nayles, and
thruste my hande into his side, I will not beleue.
And after eight dayes, againe his Disciples
were within, and Thomas with them. Then came
Jesus, when the doores were shut, and stood in the
middles,

Conuersion of S.Paule.

middest, & saide: Peace be vnto you. And after that, he saide to Thomas: bring thy finger hither, and see my handes, and reache hither thy hande, and thrust it into my side, and be not faithlesse, but beleuing. Thomas answered, and saide vnto him: My Lord and my God. Iesus saide vnto him: Thomas, because thou hast seene me, thou hast beleued: Blessed are they that haue not seene, and yet haue beleued. And many other signes truely did Iesus in the presence of his Disciples, whiche are not written in this booke. These are written that ye might beleue that Iesus Christ is the sonne of GOD, and that (in beleuing) ye might haue life through his name.

¶ The Conuersion of Saint Paule.

¶ The Collect.

GOD which hast taught all the world through the preaching of thy blessed Apostle S. Paul, graunt we beseeche thee that we whiche haue his wonderfull conuersion in remembraunce, may folowe and fulfil thy holy doctrine that he taught, through Iesu Christ our Lord.

¶ The Epistle.



AND Saule yet breathing oute threatninges and slaughter against the Disciples of the Lord, went vnto the hye Prieste, and desyrd of him letters to carrie to Damasco to the Synagoges, that yf he found any of this waye (were they men or women) he might bring them bounde to Ierusalem. And when he iourneyed, it fortunied that as

Actes. ix.

Conuersion of S. Paule.

he was come nigh to Damasco, todaynely there
shyned rounde about him a lyght from heauen,
and he fell to the earth, and harde a voyce saying
to him: Saule, Saule, why persecutest thou me?
And he said: What art thou Lorde? And the Lord
saide: I am Iesus whom thou persecutest. It is
harde for thee to kicke agaynst a prycke. And he
both trembling and astonied saide: Lorde, what
wilt thou haue me to do? And the Lord saide vnto
him: arise and go into the Citie, and it shalbe tolde
thee what thou must do. The men which iourneied
with him, stode amased, hearing a voyce, but seing
no man. And Saul arose from the earth, and when
he opened his eyes, he sawe no man. But they led
him by the hande, and brought him into Damas-
co. And he was thre daies without sight, and ney-
ther did eate nor drinke. And there was a certaine
Disciple at Damasco, named Ananias, and to him
saide the Lorde in a vision: Ananias. And he said,
behold I am here Lorde. And the Lorde saide vnto
him: Arise and go into the strete (which is called
straight) and seeke in the house of Judas, after one
called Saul of Tharsus. For beholde he prayeth,
and hath seene in a vision a man named Ananias,
comming in to him, and putting his handes on
him, that he might receiue his syght. Then Ana-
nias answered: Lorde I haue harde by many of
this man, howe muche euill he hath done to thy
saintes at Ierusalem, and here he hath auctoritie
of the hye Priestes to bind al that cal on thy name.
The Lord saide vnto him: Go thy waye, for he is a
chosen vessel vnto me, to beare my name before
the Gentyles, and Kinges, and the children of
Israell.

Conuersion of S. Paule.

Israell. For I will shewe him howe great thinges he must suffer for my names sake. And Ananias went his way, and entred into the house, and put his handes on him, and saide: Brother Saule, the Lorde that appeared vnto thee in the way as thou camest, hath sent me that thou mightest receiue thy sight, and be filled with the holy Ghoste. And immediatly there fell from his eyes as it had bene scales, and he receiued sight and arose, and was baptised, and receiued meate, and was comforted. Then was Saule a certaine dayes with the Disciples that were at Damasco, and straightway he preached Christ in the Sinagogues, howe that he was the sonne of G D D. But all that heard him were amased, and saide: Is not this he that spiled them whiche called on this name in Jerusalem, and came hither for that intent, that he might bring them bounde vnto the hie Priestes? But Saule encreased the more in strength, and confounded the Jewes whiche dwelt at Damasco, affirming that this was very Christ.

¶ The Gospell.



Peter answered and saide vnto Iesus, beholde we haue forsaken all and folowed thee, what shall we haue therefore? Iesus saide vnto them: Verily I saye vnto you, that when the sonne of man shall sit in the seate of his maiestie, ye that haue folowed me in the regeneration, shall sit also vpon .xii. seates, and iudge the .xii. tribes of Israell. And every one that forsaketh house, or brethren, or sisters, or father

Math. xix.

Purification of Mary.

oꝛ mother, oꝛ wife, oꝛ children, oꝛ landes, foꝛ my names sake, shall receiue an hundredth folde, and shall inherite euerlasting life. But manye that are first shall be last, and the last shall be first.

¶ The Purification of Saint Mary the Virgin.

¶ The Collect.

Almighty and euerlasting God, we humblye beseeche thy Maiestie, that as thy only begotten sonne was this day presented in the Temple, in substance of our flesh: so graunt that we may be presented vnto thee with pure and cleare mindes: By Iesus Christe our Lorde.

¶ The Epistle.

The same that is appointed foꝛ the Sunday.

¶ The Gospell.

Luke. ii.



When the time of their Purification (after the lawe of Moyses) was come, they brought him to Ierusalem to present him to the Lorde, (as it is witten in the lawe of the Lorde: euery manchilde that first openeth the matrix, shall be called holpe to the Lorde) and to offer, (as it is said in the lawe of the Lorde) a paire of turtle doves, oꝛ two yonge Pigeons. And beholde, there was a man in Ierusalem, whose name was Simeon. And the same man was iuste and godlye, and looked foꝛ the consolation of Israell, and the holpe Ghost was in him. And an aunswere hadde he receiued of the holy ghost, that he shoulde not see death, except he first

Saint Mathies day.

first sawe the Lorde Christe. And he came by inspiration into the Temple.

¶ Saint Mathies day.

¶ The Collect.

Almightie God, which in the place of the traitour Judas diddest chole thy faithfull seruant Mathie, to be of the number of thy twelue Apostles: graunt that thy Church being alway preserued from false Apostles, may be ordered and guided by faithfull and true Pastors, through Iesus Christ our Lorde.

¶ The Epistle.



In those dayes, Peter stode by in the middes of the Disciples, and saide, the number of names that were together, were about an hundred and twentie. Ye men and brethren, this Scripture must needes

Actes. i.

haue bene fulfilled, which the holpe Ghost, through the mouth of Dauid, spake before of Judas, which was guide to them that tooke Iesus. For he was numbred with vs, and had obtained felowship in this ministration. And the same hath nowe possessed a plat of ground with the rewarde of iniquitie, and when he was hanged, burst a sunder in the middes, and all his bowels gushed out. And it was knowne vnto all the inhabitants of Ierusalem, in-
somuch that the same felde is called in their mother tongue Acheldama, that is to saye, the bloudy felde. For it is written in the booke of Psalmes: His habitation be boide, and no man be dwelling therein, and his Bishopricke let another take.
Where.

Saint Mathies day.

Wherefore, of these men whiche haue companied with vs (all the time that the Lorde Iesus had all his conuersation amonge vs, beginning at the baptisme of Iohn, vnto that same day that he was taken by from vs) muste one be ordained to be a witnes with vs of his resurrection. And they appointed two, Ioseph whiche is called Barsabas, (whose surname was Iustus) and Mathias. And when they prayed, they saide: Thou Lorde whiche knowest the heartes of all men, shewe whether of these two thou hast cholen, that he maye take the rowme of this ministracion and Apostleship, from whiche Judas by transgression fell, that he might go to his owne place. And they gaue forth their lottes, and the lot fell on Mathias, and he was compted with the eleuen Apostles.

¶ The Gospell.

Math. xi.



At that time Iesus answered and saide: I thanke thee (O father) Lord of heauen and earth, because thou haste hid these thinges from the wise and prudent, and hast shewed them vnto babes, verily father, euen so was it thy good pleasure. All thinges are geuen vnto me of my father, and no man knoweth the sonne but the father, neither knoweth any man the father, saue the sonne, and he to whomsoever the sonne will open him. Come vnto me al ye that labour and are laden, and I wil ease you. Take my yoke vpon you and learne of me, for I am meeke and lowlye in heart, and ye shall finde rest vnto your soules, for my yoke is easie, and my burden is light.

¶ The

The Annuntiation of the Virgin Mary.

¶ The Collect.

We beseeche thee Lorde, powre thy grace into our hartes, that as we haue knowen Christ thy sonnes incarnation, by the message of an Angell: so by his crosse and passion, we may be brought vnto the glory of his resurrection, through the same Christ our Lord.

¶ The Epistle.



Conspake once againe vnto Ahaz, sayinge: Require a token of the Lorde thy God, whether it be toward the depth beneath, or toward the height aboue. Then said Ahaz: I will require none, neyther will I tempt the Lorde. And he saide: Harken to, ye of the house of David, is it not ynough for you that ye be greuous vnto men, but ye must greue my God also? And therefore the Lorde shall geue you a token: Beholde, a Virgin shall conceive and beare a sonne, and thou his mother shalt call his name Emanuell. Butter and honye shall he eate, that he may knowe to refuse the euill, and chose the good.

Clay. 69.

¶ The Gospell.



Ad in the sixth moneth the Angel Gabriell was sent from God, vnto a citie of Galile, named Nazareth to a virgin spoused to a mā whose name was Ioseph, of the house of David, and the virgins name was Mary. And

Luke. 1.

The Annunciation of Mary.

And the Angell went in vnto her, and sayd : Hail
ful of grace, the Lord is with thee, blessed art thou
among women. When she sawe him, she was aba-
shed at his saying, and cast in her minde what ma-
ner of salutation that shoulde be. And the Angell
said vnto her: Feare not Mary, for thou hast found
grace with God. Beholde, thou shalt conceiue in
thy wombe, and beare a sonne, and shalt call his
name Jesus. He shall be great, and shall be called the
sonne of the highest. And the Lord God shall geue
vnto him the seate of his father Dauid, and he shall
reigne ouer the house of Jacob for euer, and of his
kingdome there shall be no ende. Then sayde Mary
to the Angell: Howe shall this be, seing I knowe
not a man? And the Angell answered, and sayde
vnto her: The holy ghost shall come vpon thee, and
the power of the hiest shall ouersadow thee. Ther-
fore also that holy thing whiche shall be borne, shall
be called the sonne of God. And beholde, thy cousin
Elizabeth, she hath also conceiued a sonne in her
age, and this is the sixth moneth, whiche was cal-
led barren, for with God nothing shall be imposs-
ible. And Mary saide: Behold the handmaide of the
Lord, be it vnto me according to thy worde. And
the Angell departed from her.

¶ Saint Markes day.

¶ The Collect.

Almighty God, which hast instructed thy holy
Churche, with the heauenly doctrine of thy
Euangelist S. Marke, geue vs grace that we
be not like children, caried away with euerie blast
of

Saint Markes day.

of baine doctrine, but firmly to be established in the trueth of thy holye Gospell, through Iesus Christ our Lorde.

¶ The Epistle.



Vnto euery one of vs is geuen grace, Eph. iij.
accoꝝdinge to the measure of the
giste of Christe. Wherefore he saith:
When he went vp on hye, he ledde
captiuitie captiue, and gaue giftes
vnto men. That he ascended, what
meaneth it, but that he also descended first into the
lowest partes of the earth? He that descended, is
euen the same also that ascended vp aboue all hea-
uens, to fulfill all thinges. And the verye same
made some Apostles, some Prophetes, some Euan-
gelistes, some Shepherdes and teachers, to the edi-
fying of the Saintes, to the worke and administra-
tion, euen to the edifying of the body of Christ, till
we all come to the vnitie of the faith, and know-
ledge of the sonne of God, vnto a perfect man, vnto
the measure of the full perfect age of Christe. That
we hencefoꝝth shoulde be no more children, waue-
ring and caried about with euery winde of doc-
trine, by the wplynesse of men, through craftynesse,
whereby they laye awaite foꝝ vs to deceiue vs. But
let vs folowe the truth in loue, and in all thinges
growe in him which is the head, euen Christe, in
whom if all the body be coupled and knit together
thoroughout euery ioint, wherewith one ministreth
to another (accoꝝding to the operation, as euery
part hath his measure) he encrease the body, vnto
the edifying of it selfe through loue.

Saint Markes day.

¶ The Gospell.

John. xv.



I am the true vine, and my father is an husbandman. Every braunche that beareth not fruite in me, he will take away: And every braunch that beareth fruite, will he purge, that it may bring forth more fruite. Nowe are ye cleane through the wordes whiche I haue spoken vnto you. Bide in me, and I in you. As the braunche can not beare fruite of it selfe, excepte it bide in the vine: no more can ye, excepte ye abide in me. I am the vine, ye are the braunches. He that abideth in me, and I in him, the same bringeth forth much fruite. For without me can ye do nothing. If a man bide not in me, he is caste forth as a braunche, and is withered, and men gather them, and caste them into the fire, and they burne. If ye abide in me, and my wordes abide in you, aske what ye will, and it shalbe done for you. Herein is my father glorified, that ye beare muche fruit, and become my Disciples. As the father hath loued me, euen so also haue I loued you. Continue you in my loue. If ye kepe my commaundements, ye shall bide in my loue, euen as I haue kept my fathers commaundementes, and abide in his loue. These thinges haue I spoken vnto you, that my ioye might remaine in you, and that your ioye might be full.

¶ Saint Philip and Iames.

¶ The Collect.

Almightie God, whom truelye to knowe is euerlasting life: graunt vs perfectly to knowe thy sonne Iesus Chyiste, to be the waye, the trueth

Saint Philip and Iames.

trueth, and the life, as thou hast taught Saint Philip & other the Apostles, through Iesus Christ our Lorde.

¶ The Epistle.



Iames the seruaunt of God, and of the Lord Iesus Christ, sendeth greeting to the twelue Tribes whiche are scattered abroad. My brethren count it for an exceeding ioy, when ye fall into diuers temptations.

Iames. i.

Knowing this, that the trying of your fayth gen-
deth pacience, and let pacience haue her perfecte
worke, that ye may be perfect and sounde, lacking
nothing. If any of you lacke wisdom, let him aske
of him that geueth it, euen God, whiche geueth to
all men indifferently, and casteth no man in the
teeth, and it shall be geuen him. But let him aske in
fayth, and wauer not. For he that doubteth, is like
a waue of the Sea, whiche is toste of the windes,
and caryed with violence. Neyther let that man
thinke that he shall receiue any thing of the Lorde.
A wauering mynded man, is vnstable in all his
wayes. Let the brother which is of lowe degree, re-
ioyce when he is exalted. Agayne, let him that is
ryche, reioyce when he is made lowe. For euen as
the floure of the grasse shall he passe away. For as
the Sunne ryseth with heate, and the grasse wy-
thereth, and his floure falleth away, and the beau-
tie of the fashion of it perisheth: Euen so shall the
ryche man perishe in his waies. Happy is the man
that endureth temptation: For when he is tried,
he shall receiue the crowne of life, which the Lord
hath promised to them that loue him.

¶ The

Saint Philip and Iames.

¶ The Gospell.

John xliij.



AND Iesus saide vnto his disciples, let not your hartes be troubled. Ye beleue in God, beleue also in me. In my fathers house are manye mansions. If it were not so, I would haue tolde you. I go to prepare a place for you: And if I go to prepare a place for you, I will come agayne and receiue you, euen vnto my selfe, that where I am, there may ye be also. And whither I go you knowe, and the way ye knowe. Thomas saith vnto him: Lord, we knowe not whither thou goest, and howe is it possible for vs to knowe the way? Iesus saith vnto him: I am the waye, the trueth, and the lyfe. No man cometh to the father but by me. If ye hadde knowen me, ye had knowen my father also. And nowe ye knowe him, and haue seene him. Philip saith vnto him: Lord, shewe vs the father, and it suffiseth vs. Iesus saith vnto him: Haue I bene so long time with you, and yet hast thou not knowen me? Philip, he that hath sene me, hath sene my father. And how saiest thou then, shew vs the father: Beleuest not thou that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: But the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father, & the father in me: Or els beleue me for the workes sake. Verily, verily I say vnto you, he that beleueth on me, the workes that I do, the same shall he do also. And greater workes then these shall he do, because I go vnto my father. And whatsoeuer ye aske in my name, that will I do, that

Saint Barnabe Apostle.

that the father may be glorified by the sonne. If ye
shall aske any thing in my name, I will do it.

¶ Saint Barnabe Apostle.

¶ The Collect.

Lorde almightie, whiche hast indued thy holy
Apostle Barnabas with singuler giftes of thy
holy ghost: let vs not be destitute of thy ma-
nyfolde giftes, nor yet of grace, to vse them alway
to thy honour and glory, through Iesus Christ our
Lorde.

The Epistle.



Things of these thinges came vn- Actes. xi.
to the eares of the congregation,
which was in Ierusalem. And they
sent forth Barnabas, that he should
go vnto Antioche. Whiche when
he came, and had seene the grace of
God, was glad, and exhorted them all, that with
purpose of heart, they woulde continually cleaue
vnto the Lorde. For he was a good man, and full
of the holy ghost, and of fayth, and muche people
was added vnto the Lorde. Then departed Bar-
nabas to Charsus, to seeke Saule. And when he
had founde him, he brought him vnto Antioche.
And it chaunced that a whole yere they had their
conuersation with the congregation there, and
taught muche people, insomuche that the Disci-
ples of Antioche were the fyrste that were called
Christen. In those dayes came Prophetes from
the Citie of Ierusalem vnto Antioche: And there
stode by one of them named Agabus, and signified
by the spirite, that there shoulde be great dearth
D i through.

Saint Barnabe Apostle.

throughout all the worlde, whiche came to passe in the Emperour Claudius dayes. Then the Disciples, euery man according to his habilitie, purposed to sende succour vnto the brethren whiche dwelt in Jewry, whiche thing they also did, and sent it to the Elders by the handes of Barnabas and Saule.

¶ The Gospell.

John. xv.



This is my commaundement, that ye loue together, as I haue loued you. Greater loue hath no man then this, that a man bestowe his lyfe for his frendes. Ye are my frendes yf ye do whatsoeuer I commaunde you. Henceforth call I not you seruautes, for the seruaunt knoweth not what his Lorde doth. But you haue I called frendes, for all thinges that I haue harde of my father, haue I opened to you. Ye haue not chosen me, but I haue chosen you, and ordeined you to go and bring forth fruite, and that your fruite shoulde remayne, that whatsoeuer ye aske of the father in my name, he may geue it you.

¶ Saint Iohn Baptist.

¶ The Collect.

Almightie God, by whose prouidence thy seruauunt Iohn Baptist was wonderfully borne, and sent to prepare the waye of thy sonne our Sauour, by preaching of penance: make vs so to folowe his doctrine and holy lyfe, that we may truely repent, according to his preaching, and
after

Saint Iohn Baptift.

after his example, constantlye speake the trueth,
boldelye rebuke vice, and pacientlye suffer for the
truthes sake, through Iesu Christ our Lorde.

¶ The Epistle.

Clay. xl.



BE of good cheere my people, O ye
Prophetes, comfort my people, say-
eth your God, comfort Jerusalem
at the hart, and tel her that her tra-
uaile is at an ende, that her offence
is pardoned, that she hath receiued
of the Lordes hande sufficient correction for all her
sinnes. A voice cried in wildernes, prepare the way
of the Lorde in the wildernes, make straight the
path of our God in the desert. Let all valleyes be
exalted, and euery mountaine and hill be laide
lowe. What so is crooked, let it be made straight,
and let the rough be made plaine fieldes. For the
gloze of the Lorde shall appeare, and all flethe shall
at once see it. For whye, the mouth of the Lorde
hath spoken it. The same voice spake: Howe crye.
And the Prophet answered. What shall I crye?
That all flethe is grasse, and that all the goodynes
therof, is as the floure of the fiede. The grasse is
withered, the floure falleth away. Euen so is the
people as grasse, when the breath of the Lorde blo-
meth vpon them. Neuerthelesse, whether the grasse
wither, or that the floure fade away, yet the worde
of our God endureth for euer. Go vp vnto the hye
hill (O Sion) thou that bringest good tydings,
lift vp thy voice with power, O thou preacher Je-
rusalem, lift it vp without feare, and saye vnto the
Cities of Iuda: Behold your God, behold, the Lord
God shall come with power, and beare rule with

Saint Iohn Baptist.

his arme. Beholde, he bringeth his treasure with him, and his workes go before him. He shall feede his flocke like an heardman. He shall gather the Lambes together with his arme, and carpe them in his bosome, and shall kindly intreate those that beare yonge.

¶ The Gospell.

Luke. i.



Lizabethes time came, that she shuld be deliuered, & she brought forth a sonne. And her neighbors & her colins heard howe the Lorde had shewed great mercy vppon her, & reioiced with her. And it fortunied, that in the eight day they came to circuncise the childe,

and called his name Zacharie, after y name of his father. And his mother answered and saide: Not so, but his name shalbe called Iohn. And they saide vnto her. There is none of thy kinred that is named with this name. And they made signes to his father, howe he woulde haue him called: And he asked for writing tables, and wrote, saying: His name is Iohn. And they maruailed all. And his mouth was opened immediatly, and his tongue also, and he spake and praised God. And feare came on all them that dwelt nye vnto him. And all these sayinges was noised abroade throughout all the hye countrey of Jewry. And they that heard them, laide them by in their hartes, saying: What maner of childe shall this be? And the hande of the Lorde was

Saint Iohn Baptist.

was with him. And his father Zacharias was fylled with the holy Ghost, and prophecied, saying: Praise be the Lorde God of Israell, for he hath visited and redeemed his people. And hath rayled by an horne of saluation vnto vs, in the house of his seruaunt Dauid. Euen as he promised by the mouth of his holy Prophetes, whiche were sence the worlde began. That we shoulde be saued from our enemies, and from the hande of all that hate vs. That he woulde deale mercifully with our fathers, and remember his holy couenaunt. And he woulde perfourme the othe whiche he sware to our father Abraham for to geue vs. That we beinge deliuered out of the handes of our enemies, might serue him without feare all the dayes of our lyfe, in suche holynesse and righteousness, as are acceptable for him. And thou childe shalt be called the Prophete of the hyst, for thou shalt go before the face of the Lorde to prepare his waies. To geue knowledge of saluation vnto his people, for the remission of synnes. Thorough the tender mercy of our God, whereby the daye sprynge from an high hath visited vs. To geue light to them that sat in darkenesse, and in the shadowe of death, and to guide our feete into the way of peace. And the childe grewe and waxed stronge in spirite, and was in wildernesse till the day came when he shoulde shewe him selfe vnto the Israelites.

Saint Peters day.

The Collect.

Almightie **G O D**, whiche by thy sonne Iesus Christ hast geuen to thy Apostle Saint Peter many excellent giftes, and commaundest him earnestly to feede thy flocke: make we beseeche thee, all Bishops and pastors diligently to preache thy holy worde, and the people obediently to folow the same, that they may receiue the crowne of euerlasting glory: through Iesus Christ our Lorde.

The Epistle.

Actes. xij.



At the same time Herode the kinge stretched forth his hands to bere certayne of the congregation. And he killed James the brother of John with the sword. And because he sawe it pleased the Jewes, he proceeded further, and toke Peter also. Then were the dayes of sweete bread. And when he had caught him, he put him in prison also, and deliuered him to foure quarternions of souldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison, but prayer was made without ceassing of the congregation vnto **G O D** for him. And when Herode would haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bounde with two chaynes, and the keepers before the doore kept the prison. And beholde, the Angell of the Lorde was there present, and a light shyned in the habitation. And he smote Peter on the syde, and stirred him vp, saying: aryse by quickly. And his chaynes fell from his handes. And the Angell saide
vnto

Saint Peters day.

unto him: gird thy selfe, and binde on thy sandals. And he so did. And he sayeth unto him: cast thy garment about thee, and folowe me. And he came out and folowed him, and wiste not that it was trueth whiche was done by the Angell, but thought he had seene a vision. When they wer past the firste and seconde watche, they came unto the yron gate that leadeth into the Citie, whiche opened to them by his owne accorde. And they wente out, and passed through one streete, and forthwith the Angell departed from him. And when Peter was come to himselfe, he saide: nowe I knowe of a suertie that the Lorde hath sent his Angell, and hath deliuered me out of the hande of Herode, and from all the waiting of the people of the Jewes.

¶ The Gospell.



When Jesus came into the coastes of the Citie whiche is called Cesarea Philippi, he asked his Disciples saying: Whom do men say that I the sonne of man am: They saide: Some say þ thou art John Baptist, some Helias, some Jeremias, or one of the Prophets. He saith unto them, but whom say ye that I am? Simon Peter answered and saide: thou art Christ the son of the liuing God. And Jesus answered, and said unto him. Happy art thou Simon the sonne of Jonas: for fleshe and bloud hath not opened that unto thee, but my father which is in heauen. And I say unto thee, that thou art Peter, and vppon this rocke will I builde my congregation.

Math. xvi.

¶ iiii

And

Saint Iames Apostle.

And the gates of hell shall not preuaile against it: And I will geue vnto thee the keyes of the kingdome of heauen. And whatsoeuer thou bindest in earth, shall be bounde in heauen, and whatsoeuer thou lousest in earth, shall be loused in heauen.

¶ Saint Iames the Apostle.

¶ The Collect.

GRaunt, O mercyfull God, that as thy holpe Apostle Saint Iames, leuing his father and all that he had, without delay, was obedient vnto the calling of thy sonne Iesus Christe, and folowed him: So we, forsaking all worldlye and carnall affections, may be euermore readye to followe thy commaundements, through Iesus Christ our Lorde.

¶ The Epistle.

Actes. xi.



In those dayes came Prophets from the Citie of Ierusalem vnto Antioch: And there stode by one of them named Agabus, and signified by the spirite, that there shoulde be great dearth throughout all the worlde, whiche came to passe in the Emperoure Claudius dayes. Then the Disciples, euerye man according to his habilitie, purposed to sende succour vnto the brethren whiche dwelte in Jewry: whiche thing they also did, and sente it to the Elders, by the handes of Barnabas and Saule. At the same time Herode the king stretched forth his handes to bere certaine of the congregation. And he killed Iames the brother of Iohn with the sworde.

Saint Iames Apostle.

sworde. And because he sawe it pleased the Jewes,
he proceeded further, and tooke Peter also.

¶ The Gospell.



Then came to him, the mother of Zebedes childen, with her sonnes, worshipping him, & desiring a certayne thing of him. And he said vnto her: what wilt thou? She saide vnto him: Graunt that these my two

spah r.

sonnes may sit, the one on thy right hande, and the other on thy left, in thy kingdome. But Iesus answered, and saide: ye wote not what ye aske. Are ye hable to drinke of the cuppe that I shall drinke of, and to be baptised with the baptism that I am baptised with? They saide vnto him: we are. He saide vnto them: ye shall drinke in deede of my cup, and be baptised with the baptism that I am baptised with: but to sitte on my right hande, and on my left, is not mine to geue, but it shall chaunce vnto them that it is prepared for of my father. And when the tennie heard this, they disdained at the two brethren. But Iesus called them vnto him, and saide: ye knowe that the Princes of the nations haue dominion ouer them; and they that are great men, exercise authoritie vpon them. It shall not be so amonge you. But whosoever will be great among you, let him be your minister; and whosoever will be chiefe amonge you, let him be your seruant. Euen as the sonne of man came not to be ministred vnto, but to minister, and to geue

his life a redemption
for many.

¶ Saint

Saint Bartheleme

The Collect.

Almighty and euerlasting God, whiche hast geuen grace to thy Apostle Bartholomewe truly to beleue, and to preache thy worde: graunt we beseeche thee vnto thy Church, both to loue that he beleued, and to preach that he taught: through Christ our Lorde.

The Epistle.

Actes. v.



In the handes of the Apostles, were manye signes and wonders shewed amonge the people. And thei wer altogether with one accord in Salomons porch. And of other durst no man ioyne him selfe to them: neuerthelesse the people magnified them. The number of the that beleued in the Lorde, both of men and women, grewe more and more: in so muche that they brought the sicke vnto the streates, and layde them on beddes and couches, that at the least waye the shadowe of Peter, when he came by, might shadowe some of them. There came also a multitude out of the Cities rounde about, vnto Ierusalem, bringing sicke folkes, and theim whiche were bered with vncleane spirites: And they were healed euery one.

The

Saint Bartholomewe.

¶ The Gospell.



AND there was a stryfe among them, whiche of them shoulde seeme to be the greatest. And he said vnto them; the kings of nations reigne ouer them, and they that haue auctoritie vpon them, are called gracious Lordes: But ye shall not so bee. But

Luke. xii.

he that is greatest amonge you, shall be as the yonger, and he that is chiefe, shall be as he that doth minister. For whether is greater, he that sitteth at meate or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministrereth. Ye are they whiche haue bidden with me in my temptations: And I appoint vnto you a kingdome, as my father hath appointed vnto me, that ye maye eat and drinke at my table in my kingdome, and sit on seates, iudging the twelue tribes of Israell.

¶ Saint Mathewe.

The Collect.

ALMIGHTIE God, whiche by thy blessed sonne diddest call Mathewe from the receipte of custome, to be an Apostle and Euangeliste: Graunt vs grace to forsake all couetous desyres, and inordinate loue of ryches, and to folowe thy sayde sonne Iesus Christe, who leueth and raygneth with thee.

¶ The

Saint Matheewe.

¶ The Epistle.

1. Cor. iiij.



Synge that we haue such an office, euen as God hath had mercy on vs, we go not out of kinde, but haue caste from vs the clokes of vn honestie, and walke not in craftinesse, neyther handle we the worde of God deceitfully, but open the trueth, and report our selues to euery mans conscience in the sight of God. If our Gospell be yet hid, it is hid among them that are losse, in whom the God of this worlde hath blinded the mindes of them whiche beleue not, least the light of the Gospell of the glory of Christ (whiche is the ymage of God) shoulde shine vnto them. For we preache not our selues, but Christ Iesus to be the Lorde, and our selues your seruauntes, for Iesus sake. For it is God that commaundeth the light to shine out of darkenes, whiche hath shined in our hartes, for to geue the light of the knowledge of the glory of God, in the face of Iesus Christ.

¶ The Gospell.

Math. ix.



As Iesus passed forth from thence, he sawe a manne (named Matheewe) sitting at the receipt of custome, and he sayde vnto him. folowe me. And he arose and folowed him. And it came to passe, as Iesus sat at meate in his house, beholde many Publicans also and sinners that came, satte downe with Iesus and his Disciples. And when the Phariseis sawe it, they saide vnto his Disciples: Whye eateth your master with

Saint Michaell and all Angels.

with Publicans and sinners? But when Iesus heard that, he said vnto them: They that be strong nede not the Phisition, but they that are sicke. Go ye rather and learne what that meaneth: I will haue mercy and not sacrifice, for I am not come to call the righteous, but sinners to repentaunce.

¶ Saint Michaell and all Angels.

¶ The Collect.

Euerlasting God, which hast ordained and constituted the seruices of all Angels, and men in a wonderfull order: mercifully graunt, that they whiche alway do thee seruice in heauen, may by thy appointment succour and defende vs in earth, through Iesus Christ our Lorde. &c.

¶ The Epistle.



Here was a great battaile in hea- Apoc. xij.
uen. Michaell and his Angelles
fought with the Dragon, and the
Dragon fought with his Angels,
and preuailed not, neyther was
their place found any moze in hea-
uen. And the great Dragon, that olde Serpente,
called the Deuill and Sathanas, was caste out,
whiche deceiueth all the worlde. And he was caste
into the earth, and his Angelles were caste out al-
so with him. And I heard a loude voice, saying:
In heauen is nowe made saluation and strength,
and the kingdome of our GOD, and the power of
his Christ. For the accuser of our brethren is caste
downe, whiche accused them before God daye and
night. And they overcame him by the bloud of
the

Saint Michaell and all Angels.

the Lambe, and by the worde of theyr testimonie, and they loued not their liues vnto the death. Therefore reioice heauens, and ye that dwell in them. Wo vnto the inhabiteurs of the earth, and of the sea, for the deuill is come downe vnto you, which hath great w^rath, because he knoweth that he hath but a short time.

¶ The Gospell.

Mat. xviij.



¶ The same time came the Disciples vnto Iesus, saying: Who is the greatest in the kingdome of heauen? Iesus called a childe vnto him, and set him in the midst of them, and saide: Verily I say vnto you, except ye turne and become as children, ye shall not enter into the kingdome of heauen. Whosoever therfore humbleth him selfe as this childe, that same is the greatest in the kingdome of heauen. And whosoever receiueh suche a childe in my name, receiueh me. But who so doeth offende one of these litle ones whiche beleue in me, it were better for him that a millstone were hanged about his necke, and that he were drowned in the depth of the sea. Wo vnto the worlde because of offences. Necessary it is that offences come: But wo vnto the man by whom the offence commeth. Wherefore if thy hande or thy foote hinder thee, cut him off, and cast it from thee: It is better for thee to enter into life halt or maymed, rather then thou shouldest (hauiug two handes or two feete) be caste into euerlasting fire. And if thine eye offende thee, plucke it out and cast it from thee: It is better for thee

Saint Luke Euangelist.

thee to enter into lyfe with one eye, rather then (hauiug two eyes) to be cast into hell fyre. Take heede that ye despise not one of these little ones. For I say vnto you, that in heauen their Angels do alwayes beholde the face of my father whiche is in heauen.

¶ Saint Luke the Euangelist.

¶ The Collect.

Almightie God, whiche calledst Luke the Philition, whose prayse is in the Gospell, to be a Philition of the soule: it may please thee by the holsome medicines of his holy doctrine, to heale all the diseases of our soules, through thy sonne Iesu Christ our Lorde.

¶ The Epistle.



Atche thou in all thinges, suffer *ij Tim. iij* afflictions, do the worke thowolpe of an Euangelist, fulfill thine office vnto the vttermoſt, be ſober. For I am nowe ready to be offered, and the time of my departing is at hande. I haue fought a good fight, I haue fulfilled my courſe, I haue kept the ſayth. From henceforth there is layde by for me a crowne of righteousnes, whiche the Lorde (that is a righteous iudge) ſhall geue me at that day, not to me onely, but to all them that loue his comming. Do thy diligence, that thou mayeſt come ſhortly vnto me. For Demas hath forſaken me, and loueth this preſent world, and is departed vnto Theſſalonica.

Crefcens

Saint Luke Euangelist.

Crescens is gone to Galacia, Titus vnto Dalma-
cia, onely Lucas is with me. Take Marke and
bring him with thee, for he is profitable vnto me
for the ministration. And Tichicus haue I sent to
Ephesus. The cloke that I lefte at Troada with
Carpus, when thou comdest bring with thee, and
the bookes, but specially the parchment. Alexan-
der the Coper Smith did me muche euill, the Lorde
rewarde him according to his deedes, of whom be
thou ware also. For he hath greatly withstande
our wordes.

¶ The Gospell.

Luke. x.



THE Lorde appoynted other se-
uentie (and two) also, and sent
them two and two before him
into euery Citie and place whi-
ther he him selfe woulde come.
Therefore he sayde vnto them:
the haruest is great, but the la-
bourers are fewe. Pray ye therefore the Lorde of
the haruest to sende forth labourers into the har-
uest. Go your wayes, beholde, I sende you forth as
Lambes among Wolues. Beare no wallet, ney-
ther scrip, nor shoes, and salute no man by the way.
Into whatsoeuer house ye enter, fyrst say, peace be
to this house. And yf the sonne of peace be there,
your peace shal rest vpon him, if not, it shal returne
to you againe. And in the same house tary still, ea-
ting and drynking suche as they geue. For the la-
bourer is worthy of his rewarde.

¶ Simon

Simon and Iude Apostles.

The Collect.

Almightie God, whiche hast builded thy congregation vppon the foundation of the Apostles and prophetes, Iesu Christ him selfe being the head corner stone: Graunt vs so to be ioyned together in vnitie of spirite by their doctrine, that we may be made an holy Temple acceptable to thee, through Iesu Christ our Lorde.

The Epistle.



Udas the seruauent of Iesu Christ, the brother of James, to them which are called and sanctified in God the father, and preserved in Iesu Christ: Mercy vnto you, and peace, and loue be multiplied. Be-

Jude. i.

loued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you, to exhorthe you that ye shoulde continually labour in the sayth, whiche was once geuen vnto the Saintes. For there are certayne vngodly men craftily crept in, of whiche it was written aforetime vnto suche iudgement: They turne the grace of our God vnto wantonnesse, and deny God (which is the onely Lorde) and our Lord Iesu Christ. My minde is therefore to put you in remembraunce, forasmuche as ye once knowe this, howe that the Lorde (after that he had deliuered the people out of Egypt) destroyed them whiche after beleued not. The Angels also which kept not their fyrst state, but left their owne habitation, he hath reserued in euerlasting chaynes vnder darknesse vnto the iudgement of the great day, euen as Sodom and Gomor, and the Cities about them,

Simon and Iude Apostles.

which in like maner defiled them selues with fornication, and folowed straunge fleſhe, are ſet forth for an example, and ſuffer the paine of eternal fyre. Likewiſe theſe being deceyued by dreames, deſpyle the fleſhe, deſpiſe rulers, and ſpeake euill of them that are in aucthoritie.

¶ The Goſpell.

John. xv.



This commaunde I you, that ye loue together. If the world hate you, ye knowe it hated me before it hated you. If ye were of the worlde, the worlde woulde loue his owne, howbeit becauſe ye are not of the worlde, but I haue choſen you out of the worlde, therfore the worlde hateth you. Remember the word that I ſay vnto you, the ſeruaunt is not greater then the Lord. If they haue perſecuted me, they will alſo perſecute you. If they haue kept my ſaying, they will kepe yours alſo. But all theſe thinges will they do vnto you for my names ſake, becauſe they haue not knowen him that ſent me. If I had not come and ſpoken vnto them, they ſhoulde haue had no ſinne: but nowe haue they nothing to cloke their ſinne withall. He that hateth me, hateth my father alſo. If I had not done among them the workes whiche none other man did, they ſhoulde haue hadde no ſinne. But nowe haue they both ſene and hated, not only me, but alſo my father. But this happeneth, that the ſaying might be fulfilled that is wrytten in theyr lawe: They hated me without a cauſe. But when the comforter is come, whom I will ſende vnto

All Saintes.

Into you from the father, euen the spirite of truth,
(whiche proceedeth of the father) he shall testifie of
me. And ye shall beare witness also, because ye haue
bene with me from the beginning.

¶ All Saintes.

¶ The Collect.

Almightie God, which haste knit together thy
electe in one Communion and felowship, in
the mysticall body of thy son Christ our Lorde:
Graunt vs grace so to folowe thy holy Saintes in
all vertuous and godly liuing, that we may come
to those inspekeable ioyes which thou hast prepared
for them that vnfaignedly loue thee, through Iesus
Christ our Lorde.

¶ The Epistle.



Beholde, I John sawe another An- Apoc. viij.
gell ascende from the rising of the
Sunne, whiche hadde the seale of
the liuing God, and he cryed with
a loude voice to the foure Angels,
(to whom power was genen to
hurte the earth and the sea) saying: Hurte not the
earth, neyther the sea, neither the trees, till we
haue sealed the seruauntes of our GOD in their
foreheades. And I heard the number of theim
which were sealed. And there were sealed an hun-
dred and. xliiii. thousande, of all the tribes of the
children of Israell.

Of the tribe of Iuda were sealed. xii. M.

Of the tribe of Ruben were sealed. xii. M.

Of the tribe of Gad were sealed. xii. M.

All Saintes.

Of the tribe of Aser were sealed. xii. M.
Of the tribe of Neptalim were sealed. xii. M.
Of the tribe of Manasses were sealed. xii. M.
Of the tribe of Simeon were sealed. xii. M.
Of the tribe of Leui were sealed. xii. M.
Of the tribe of Isachar were sealed. xii. M.
Of the tribe of Zabulon were sealed. xii. M.
Of the tribe of Joseph were sealed. xii. M.
Of the tribe of Benjamin were sealed. xii. M.

After this I behelde, and loe a great multitude (whiche no man can number) of all nations, and people, and tongues, stood before the seate, and before the Lambe, clothed with longe white garmetes, and Psalmes in their handes, and cryed with a loude voice, saying: Saluation be ascribed to him that sitteth vpon the seate of our God, and vnto the Lambe. And all the Angels stood in the compasse of the seate, and of the elders, & the foure beastes, and fell before the seate on their faces, and worshipped God, saying Amen. Blessing and glorye, and wisdom, and thanke, and honour, and power, and might, be vnto our God for euermore. Amen.

¶ The Gospell.

Math. v.



Iesus seing the people, went by into the mountaine, and when he was set, his disciples came to him. And after that he had opened his mouth he taught them saying: Blessed are the poore in spirite, for theirs is the kingedome of heauen. Blessed are they that mourne, for they shall receiue comforte.

All Saintes.

comforte. Blessed are the meeke, for they shall re-
ceiue the inheritaunce of the earth. Blessed are
they which hunger and thirst after righteousness,
for they shall be satisfied. Blessed are the merciful,
for they shall obtaine mercy. Blessed are the pure
in heart, for they shall see God. Blessed are the peace-
makers, for they shall be called the children of God.
Blessed are they which suffer persecution for
righteousnes sake, for theirs is the kingdome of
heauen. Blessed are ye when men reuile you,
and persecute you, and shall falsely saye all
maner of euill sayinges against you
for my sake: reioice and be glad,
for great is your rewarde
in heauen:
For so persecuted they the
Prophetes which
were before
you.

¶ iii

¶ The

20 The order for the administraction of
the Lordes Supper or holy
Communion.



¶ Many as intende to be partakers of the holy Communion, shal signifie their names to the Curate ouernight, or els in the morning afore the beginning of Morning prayer, or immediatly after.

And if any of those be an open and notorious euill liuer, so that the congregation by him is offended, or haue done any wronge to his neighbours by worde or deede: the Curate hauing knowledge therof, shall call him, and aduertise him in any wise not to presume to the Lordes Table, vntill he haue openly declared him selfe to haue truely repented and amended his former naughtie life, that the congregation may thereby be satisfied which afore were offended, and that he haue recompenced the parties whom he hath done wronge vnto, or at the least declare him selfe to be in full purpose so to do, as soone as he conueniently may.

The same order shall the Curate vse with those betwene whom he perceiueth malice and hatred to reigne, not suffering them to be partakers of the Lordes table, vntill he know them to be reconciled. And if one of the parties so at variance, be content to forgeue from the bottome of his heart, all that the other hath trespassed against him, and to make amendes for that he him selfe hath offended, and the other partie wil not be perswaded to a godly vnitie, but remaine still in his frowardnes and malice: The Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table hauing at the Communion time a fayre white linnen cloth vpon it, shall stande in the bodye of the Church. or in the Chauncell, where Morning and Euening prayer be appointed to be saide. And the Priest standing at the North side of the Table, shall say the Lordes prayer, with this Collect following.

Almightie

The Communion.

Almightie **GOD**, vnto whom all hartes be open, all desyres knownen, and from whom no secretes are hid, cleanse the thoughtes of our hartes by the inspiration of thy holy spirite, that we may perfectly loue thee, and worthily magnifye thy holpe name, through **Christe** our **Lorde**. Amen.

¶ Then shall the **Priest** rehearse distinctly al the ten commaundementes. And the people knelyng shall after euery commaundement aske **Gods** mercy for their transgression of the same, after this sorte.

¶ The Minister.

GOD spake these wordes and sayde: I am the **Lord** thy **God**. Thou shalt haue none other **Gods** but me.

¶ People.

Lorde haue mercy vpon vs and encline our hartes to kepe this lawe.

¶ Minister

Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth. Thou shalt not bowe downe to them nor worship them: For I the **Lorde** thy **God** am a gelous **God**, and visite the sinne of the fathers vpon the children, vnto the thirde and fourth generation of them that hate me, and shew mercy vnto thousandes in them that loue me and kepe my commaundementes.

¶ People.

Lorde haue mercy vpon vs, and encline our hartes to kepe this lawe.

The Communion.

¶ The Minister.

Thou shalt not take the name of the Lord thy God in vayne: for the Lord will not holde him guiltlesse that taketh his name in vayne.

¶ People.

Lord haue mercy vpon vs, and encline our. &c.

¶ Minister

Remember that thou kepe holy the Sabbath day. Sixe dayes shalt thou labour and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy manservant, and thy maidservant, thy cattell, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the seventh day, and halowed it.

¶ People.

Lord haue mercy vpon vs, and encline our. &c.

¶ Minister.

Honour thy father and thy mother, that thy daies may be longe in the lande which the Lord thy God geueth thee.

¶ People.

Lord haue mercy vpon vs, and encline our. &c.

¶ Minister.

Thou shalt do no murther.

¶ People.

Lord haue mercy vpon vs, and encline our. &c.

Minister.

Thou shalt not commit adultery.

¶ People

Lord haue mercy vpon vs, and encline our. &c.

¶ Mini-

The Communion.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, and encline our. &c.

Minister.

Thou shalt not beare false witness agaynst thy neyghbour.

People.

Lord haue mercy vpon vs, and encline our hartes to kepe this lawe.

Minister.

Thou shalt not couet thy neyghbours house.

Thou shalt not couet thy neyghbours wyfe, nor his seruaunt, nor his mayde, nor his ore, nor his asse, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all these thy lawes in our hartes, we beseeche thee.

Then shall folowe the Collect of the daye, with one of these two Collectes folowing for the Quene. The Priest standing and saying,

Let vs pray.



Almightie God, whose kyngdome is euerlasting, and power infinite: Haue mercy vpon the whole congregation, and so rule the harte of thy chosen seruaunt ~~our~~ our Quene and gouernour, that he (knowing whose minister he is) maye aboue all thinges seeke thyne honour and glory, and that we her subiectes (duely considering whose auctoritie ~~he~~ hath) maye saythfully serue, honour, and humbly

The Communion.

humbly obey him in thee, and for thee, according to thy blessed word, and ordinance: Through Jesus Christ our Lord, who with thee and the holy ghost, lyueth and reigneth euer one God, world without ende. Amen.



Almightie and euerlasting God, we be taught by thy holy worde, that the hartes of kinges are in thy rule and gouernance, and that thou doest dispose and turue them as it semeth best to thy godlye wisdom: We humbly beseeche thee so to dispose and gouerne the hart of Charles thy seruant, our kynge & gouernour, that in al his thoughtes wordes, and workes, he may euer seeke thy honour and glory, and stude to preserve thy people committed to his charge, in wealth, peace, and godlynes. Graunt this O mercifull father, for thy deare sonnes sake Jesus Christ our Lorde.

Immediately after the Colletes, the Priest shall reade the Epistle beginning thus.

The Epistle wrytten in the Chapter of.
And the Epistle ended, he shall saye the Gospell, beginning thus.

The Gospell wrytten in the Chapter of
And the Epistle and Gospell being ended, shall be sayde the Crede.



I beleue in one GOD the father almightie, maker of heauen and earth, and of all thinges visible and inuisible: And in one Lorde Jesu Christ, the onely begotten sonne of GOD, begotten of his father before all worldes. GOD of God, lyght of lyght, very God of very God, begotten

The Communion.

gotten, not made, being of one substance with the father, by whom all thinges were made, who for vs men, and for our saluation, came downe from heauen, and was incarnate by the holy ghost, of the virgin Mary, and was made man, and was crucified also for vs vnder Pontius Pilate, he suffered, and was buried, and the third day he arose againe according to the scriptures, and ascended into heauen, and sitteth at the right hande of the father, and he shall come againe with glozy to iudge both the quicke and the dead, whose kingdome shall haue none ende. And I beleue in the holy Ghoste, the Lorde and geuer of life, who proceedeth from the father and the sonne, who with the father and the sonne together is worshipped and glorified, who spake by the Prophetes. And I beleue one Catholique and Apostolique Church. I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the worlde to come. Amen.

¶ After the Crede, if there be no Sermon, shall folowe one of the Homilies already set forth, or hereafter to be set forth by common auctoritie.

And after such Sermon, Homily, or exhortation, the Curat shall declare vnto the people whether there be any Holydayes or Fastingdaies in the weeke folowing, and earnestly exhort them to remember the poore, saying one or mo of these sentences folowing, as he thinketh moste conuenient by his discretion.

Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen. Math. 5.

Laye not vp for your selues treasure vpon the earth, Math. 6.

The Communion.

earth, where the rust and moth doth corrupt, and where thieues breake through and steale. But laye bp for your selues treasures in heauen, where neither rust nor moth doth corrupt, and where thieues do not breake through and steale.

Math. vii. Whatsoeuer ye woulde that men should do vnto you, euen so do vnto them. For this is the lawe and the Prophetes.

Math. vii. Not euery one that sayeth vnto me, Lorde, Lorde, shall enter into the kingdome of heauen: but he that doth the will of my father which is in heuen.

Luke. xix. Zache stode forth, and saide vnto the Lorde: Beholde Lorde, the halfe of my goodes I geue to the poore, and if I haue done any wronge to any man, I restore foure folde.

1. Cor. ix. Who goeth a warfare at anye time of his owne cost? Who planteth a vineyarde, and eateth not of the fruite therof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

1. Cor. ix. If we haue sown vnto you spirituall thinges, is it a great matter yf we shall reape your worldly thinges?

1. Cor. ix. Do ye not know, that they which minister about holy thinges, liue of the sacrifice? They whiche waite of the aultar, are partakers with the aultar? Euen so hath the Lorde also ordained, that they which preach the gospell, should liue of the gospell.

1. Cor. ix. He which soweth litle, shall reape litle, and he that soweth plenteously, shall reape plenteously. Let euery man do according as he is disposed in his heart, not grudging, or of necessitie, for God loueth a cheerefull geuer.

Galath. vi. Let him that is taught in the worde, minister vnto

The Communion.

unto him that teacheth in all good thinges. Be not deceiued, God is not mocked. For whatsoever a man soweth, that shall he reape.

While we haue time, let vs do good vnto all men, Gala. 6. and specially vnto them which are of the household of faith.

Godlynes is great riches, if a man be contented i. Tim. vi. with that he hath. For we brought nothing into the world, neither may we carry any thing out.

Charge them which are riche in this worlde, i. Tim. vi. that they be redye to geue, and glad to distribute, laying by in store for them selues a good foundation against the time to come, that they may attaine eternall life.

God is not vnrighteous, that he will forgette Heb. vi. your workes and labour that proceedeth of loue, which loue ye haue shewed for his names sake, which haue ministred vnto Saintes, and yet do minister.

To do good, and to distribute, forget not, for with Heb. xiii. such sacrifices God is pleased.

Who so hath this worldes good, and seeth his i. John. iij. brother haue nede, and shutteth by his compassion from him, howe dwelleth the loue of God in him.

Geue almes of thy goodes, and turne neuer thy Tob. iij. face from any poore man, and then the face of the Lorde shall not be turned away from thee.

Be mercyfull after thy power. If thou hast much Tob. iij. geue plenteously. If thou hast litle, do thy diligence gladly to geue of that litle, for so gatherest thou thy selfe a good rewarde in the day of necessitie.

He that hath pitie vpon the poore, lendeth vnto Pro. xix. the Lorde, and looke what he layeth out, it shall be payde

The Communion.

paide him againe.

Psal. lxi.

Blessed be the man that prouideth for the sicke and needy, the Lorde shall deliuer him in the time of trouble.

Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mens bore. And vpon the offering dayes appointed, euery man and woman shall paye to the Curate the due and accustomed offerings. After whiche done, the Priest shall say.

Let vs praye for the whole state of Christes Church, militant here in earth.

If there be no Almes geue vnto the poore, then shall the words of accepting our almes be left out vnfaide.



Almightie and euerliuinge God, which by thy holye Apostle haste taught vs to make praiers and supplications, and so geue thanks for all men: we humblye beseeche thee moste mercifullye to accepte our almes, and to receiue these our prayers which we offer vnto thy diuine Maiestie, beseeching thee to inspire continually the vniuersall Church with the spirit of truth, vnitie, & concord: And graunt that al they that do confesse thy holy name, may agre in the truth of thy holy word, & liue in vnitie and godly loue. We beseeche thee also to saue and defende all Christian Kings, Princes, and gouerners, and specially thy seruant ~~Charles~~ ^{Queene}, that vnder h^em we may be godly and quietly gouerned. And graunt vnto h^es whole counsell, & to al that be put

The Communion.

in aucthoritie vnder hē that they may truely and indifferently minister Justice, to the punishment of wickednes and vice, and to the mayntenaunce of Gods true religion and vertue. Geue grace (O heauenly father) to all Bishoppes, Pastours, and Curates, that they maye both by their lyfe and doctrine, set forth thy true and lyuely worde, and rightly and duely administer thy holy Sacramentes. And to all thy people geue thy heauenly grace, and especially to this congregation here present, that with meeke hart and due reuerence, they may heare and receiue thy holy worde, truely seruing thee in holynes and righteousnes all the dayes of their lyfe. And we most humbly beseeche thee of thy goodnesse (O Lorde) to comforte and succour all them whiche in this transitorie lyfe be in trouble, sorowe, neede, sickenesse, or any other aduersitie. Graunt this O father for Iesus Christes sake our only mediatur and aduocate. Amen.

¶ When shall folowe this exhortation, at certayne tymes when the Curate shall see the people negligent to come to the holy Communion.



¶ Be come together at this tyme (dearely beloued brethren) to feede at the Lordes Supper, vnto the whiche in Goddes behalfe I bidde you all that be here presente, and beseeche you for the Lorde Iesus Christes sake, that ye will not refuse to come thereto, being so louingly called and bidden of God him selfe. Ye knowe howe greuous
and

The Communion.

and vnkinde a thing it is, when a man hath prepared a ryche feast, decked his table with all kinde of prouision, so that there lacked nothing but the guests to sit downe, and yet they whiche be called, without any cause must vnthankfully refuse to come. Whiche of you in suche a case woulde not be moued? Who would not thinke a great iniury and wrong done vnto him? Wherfore most dearely beloued in Chyiste, take ye good heede, least ye withdrawing your selues from this holy Supper, prouoke Gods indignation agaynst you. It is an easy matter for a man to saye, I will not communicate, because I am otherwise letted with worldlye busyness. But suche excuses be not so easily accepted and allowed before God. If a man saye, I am a greuous sinner, and therefore am afrayde to come. Wherfore then do you not repent & amende? When God calleth you, be you not ashamed to saye you will not come? When you woulde returne to God, will you excuse your selfe and saye that you be not redy? Consider earnestly with your selues howe little suche fayned excuses auayle before God. They that refused the feast in the Gospell, because they hadde bought a farme, or woulde trye theyr yokes of Oxen, or because they were married, were not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, and according vnto mine office, I bid you in the name of God, I call you in Chyistes behalfe, I exhorte you as you loue your owne saluation, that ye will be partakers of this holy Communion. And as the sonne of God did vouchesafe to yeelde by his soule by death vppon the Crosse for your health:
euen

The Communion.

euē so it is your duetie to receiue the Communion together in the remembraunce of his death, as he him selfe commaunded. Howe yf you will in no wise thus do, consider with your selues how great iniury you do vnto God, and howe soze punishment hangeth ouer your heades for the same. And where as you offende God so soze in refusing this holy banquet, I admonishe, exhort, and besech you, that vnto this unkindnesse ye will not adde any moze. Which thing ye shall do, yf ye stand by as gassers and lookers on them that do communicate, and be no partakers of the same your selues. For what thinge can this be accompted els, then a further contempt and unkindnes vnto God? Cruely it is a great unthankfulnes to say nay when ye be called: but the fault is much greater when men stand by, and yet will neyther eate nor drinke this holy Communion with other. I pray you what can this be els, but euē to haue the misteries of Christ in derision? It is sayde vnto all: Take ye, and eate, take and drinke ye all of this, do this in remembraunce of me. With what face then, or with what countenance shall ye heare these words? What will this be els, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore, rather then you shoulde so do, depart you hence, and geue place to them that be godly disposed. But when you depart, I beseeche you ponder with you selues from whom you depart. Ye depart from the Lordes Table, ye depart from your brethren, and from the banquet of most heauenly foode. These thinges yf ye earnestly consider, ye shall by Gods grace returne to a better minde. For the obteyning wherof, we

The Communion.

shall make our humble petitions while we shall receiue the holy Communion.

¶ Then sometyme shal he sayde this also, at the discretion of the Curate.



Carely beloued, forasmuche as our duetie is to render to almightie God our heauenly father most hartye thanks, for that he hath geuen his sonne our Sauoure Iesus Christ, not onely to dye for vs, but also to be our spirituall foode and sustenance, as it is declared vnto vs, aswell by Gods worde, as by the holy Sacramentes of his blessed bodye and bloud, the which being so comfortable a thing to them whiche receyue it worthly, and so dangerous to them that will presume to receyue it vnworthly. My duetie is to exhorte you to consider the dignitie of the holy mystery, and the great perill of the vnworthy receyuing therof, and so to search and examine your owne consciences, as you shoulde come holy and cleane to a most Godly and heauenly feast. So that in no wise ycu come but in the marriage garment, required of God in holy Scripture, and so come and be receiued as worthy partakers of such a heauenly Table. The way and meanes therto is. ffirst to examine your liues and conuersation by the rule of Goddes commaundementes. And wherein soeuer ye shall perceyue your selues to haue offended, eyther by will, worde, or deede, there bewaile your owne sinfull liues, confesse your selues to almightie God, with full purpose of amendment of lyfe. And if ye shall perceiue
your

The Communion.

your offences to be suche, as be not onely against God, but also against your neighbors, then ye shall reconcile your selues vnto them, readie to make restitution and satisfaction, according to the vttermost of your powers, for all iniuries and wronges done by you to any other, and likewise being redye to forgeue other that haue offended you, as you woulde haue forgeuenesse of your offences at Gods hande. For otherwise the receiuing of the holye Communion doth nothing els but encrease your dampnation. And because it is requisite that no man should come to the holye Communion, but with a full trust in Gods mercye, and with a quiet conscience: Therfore if there be any of you, whiche by the meanes aforesaide, can not quiet his owne conscience, but requireth further comfort or counsell, then let him come to me, or some other discrete and learned Minister of Gods worde, and open his griefe, that he may receiue suche ghostly counsaile, aduise, and comfort, as his conscience maye be relieued, and that by the ministerie of Gods word, he may receiue comfort, and the benefite of absolution, to the quieting of his conscience, and aduoyding of all scruple and doubtfulnes.

¶ Then shall the Priest say this exhortation.



Carely beloued in the Lorde, ye that minde to come to the holy Communion of the body and bloud of our Sauiour Christe, must consider what S. Paule wryteth to the Corinthians, howe he exhorteth all persons diligentlve to trye and examine them selues before they presume

The Communion.

to eate of that breade, and drinke of that cuppe. For as the benefite is great, yf with a truely penitent heart and liuely faith we receiue that holye Sacrament, for then we spiritually eate the fleshe of Christ, and drinke his bloud, then we dwell in Christ, and Christ in vs, we be one with Christ, and Christ with vs: So is the daunger great, if we receiue the same vnworthily, for then we be guiltie of the bodye and bloud of Christe our Sauoure, we eate and drinke our owne dampnation, not considering the Lordes bodye, we kindle Gods wrath against vs, we prouoke him to plague vs with diuers diseases and sundry kindes of death. Therfore if any of you be a blasphemer of God, an hinderer or flanderer of his woorde, an adulterer, or be in malice or enuie, or in any other greuous crime, bewaile your sinnes, and come not to this holy Table, least after the taking of that holy Sacrament, the deuill enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of bodye and soule. Iudge therefore your selues (brethren) that ye be not iudged of the Lorde. Repent you truely for your sinnes paste. Haue a liuely and stedfast faith in Christ our Sauour. Amende your liues, and be in perfect charitie with all men, so shal ye be meete partakers of those holy misteries. And aboue all thinges ye muste geue moste humble and hartie thanks to God the father, the sonne, and the holy ghost, for the redemption of the world, by the death and passion of our Sauour Christe both God and man, who did humble him selfe euen to the death vppon the crosse for vs miserable sinners, whiche
laye

The Communion.

lay in darknes and shadow of death, that he might make vs the children of God, and exalt vs to everlasting lyfe. And to thende that we should alway remember the exceeding great loue of our master and only Sauour Iesu Christ, thus dying for vs, and the innumerable benefites (whiche by his precious bloudshedding) he hath obteyned to vs, he hath instituted and ordeyned holy misteries, as pledges of his loue, and continuall remembraunce of his death, to our great and endlesse comfort. To him therfore with the father and the holy ghost, let vs geue (as we are moſte bounden) continuall thanks, submitting our selues wholly to his holy will and pleasure, and studying to serue him in true holynes and righteousnes all the dayes of our life. Amen.

¶ Then shall the Priest say to them that come to receiue the holy Communion.



You that do truely and earnestly repent you of your sinnes, and be in loue and charitie with your neighbours, and intende to leade a newe lyfe, folowing the commaundementes of God, and walking from hence forth in his holy wayes: Drawe nere, and take this holy Sacrament to your comfort, make your humble confession to almightie God before this congregation here gathered together in his holy name, meekely kneeling vpon your knees.

¶ Then shall this generall confession be made, in the name of all those that are minded to receiue the holy Communion, eyther by one of them, or els by one of the Ministers,

The Communion

sters, or by the Priest him selfe, all knelyng humbly vpon their knees.



Almightie God, father of our Lorde Iesus Christ, maker of all thinges, iudge of all men, we knowledge and bewayle our manyfolde sinnes and wickednesse, whiche we from time to time most greuouly haue committed by thought, worde, and deede, agaynst thy diuine Maiestie, prouoking most iustly thy wrath and indignation agaynst vs: We do earnestly repent, and be hartily sorry for these our misdoinges, the remembraunce of them is greuous vnto vs, the burthen of them is intollerable: haue mercy vppon vs, haue mercy vppon vs most mercifull father, for thy sonne our Lorde Iesus Christes sake, forgeue vs al that is past, and graunt that we may euer hereafter serue and please thee in newnes of lyfe, to the honour and glory of thy name, through Iesus Christ our Lord. Amen

¶ Then shall the Priest, or the Byshop, being present, stand vp, and turning him selfe to the people, say thus.



Almightie GOD our heauenly father, who of his great mercy hath promised forgeuenesse of sinnes to all men, which with hartly repentaunce and true faith turne vnto him, haue mercy vpon you, pardon and deliuer you from all your sinnes, confirme and strength you in all goodnes, and bring you to euerlasting life, through Iesus Christe our Lorde. Amen.

¶ Then

The Communion.

¶ Then shall the Priest also say.

¶ Heare what comfortable wordes our Sauoure
Christ saith to all that truely turne to him.
Come to me all that trauaile and be heauy laden,
and I shall refreſhe you. So God loued the world,
that he gaue his onely begotten ſonne, to thende
that all that beleue in him, ſhould not periſhe, but
haue life euerlaſting.

¶ Heare what Saint Paule ſayeth.

This is a true ſaying, and worthy of all men to be
receiued, that Jeſus Chriſt came into the world to
ſaue ſinners.

¶ Heare alſo what Saint Iohn ſaith.

If any man ſinne, we haue an aduocate with the
father, Jeſus Chriſte the righteous, and he is the
propitiation for our ſinnes.

¶ After the whiche, the Priest ſhall proceede, ſaying:

Lift vp your heartes.

¶ Aunſwere.

We lift them vp vnto the Lorde.

¶ Priest.

Let vs geue thanks vnto our Lorde God.

¶ Aunſwere.

It is meete and right ſo to do.

¶ Priest.

It is very meete right, and our bounden duetie,
that we ſhoulde at all times and in all places, geue
thanks vnto the, O Lorde, holy father, almightie
euerlaſting God.

¶ Here ſhall ſolowe the proper Preface, according to the
time, yf there be any ſpecially appointed. Or els immediat-
lye ſhall ſolowe: Therfore with Angels, &c.

¶ iiiii

¶ Proper

20 Proper Prefaces.

¶ Upon Christmas day, and seven dayes after.

Because thou diddest geue Iesus Christe
thine onely sonne, to be borne as this
day for vs, who by the operation of the
holy ghost, was made very man, of the
substaunce of the virgin Marye his mother, and
that without spotte of sinne, to make vs cleane
from all sinne. Therfore with Angels. &c.

¶ Upon Easter day, and seven dayes after.



What chiefly are we bounde to praise
thee for the glorious resurrection of
thy sonne Iesus Christ our Lorde,
for he is the very Pascall Lambe
which was offered for vs, and hath
taken away the sinne of the world,
who by his death hath destroyed death, and by his
rising to life againe, hath restored to vs euerla-
sting life. Therfore with Angels. &c.

¶ Upon the Ascention day, and seven dayes after.



Throug thy moste dearely beloued
sonne Iesus Christ our Lorde, who
after his most glorious resurrecti-
on, manifestly appeared to all his
Apostles, and in their sight ascen-
ded vp into heauen, to prepare a
place for vs, that where he is, thither might we
also ascende, and raigne with him in glorie. There-
fore with Angels. &c.

¶ Upon

Proper Prefaces.

¶ Upon Whitsunday, and. vi. dayes after.



Though Iesus Christ our Lord, according to whose most true promise the holy ghost came down this day from heauen, with a sodaine great sounde, as it had beene a mightie winde, in the likenes of fiery tongues, lighting vpon the Apostles, to teache them, and to leade them to all trueth, geuing them both the gift of diuers languages, and also boldenesse, with feruent zeale, constantly to preache the Gospel vnto all nations, whereby we are brought out of darknesse and errour, into the cleare light and true knowledge of thee, and of thy sonne Iesus Christ. Therefore with Angels. &c.

¶ Upon the feast of Trinitie only.



It is verye meete, right, and our bounden duetie, that we shoulde at all times, and in all places, geue thanks to thee, O Lorde, almighty and euerlasting God, which art one God, one Lorde, not one onelye person, but three persons, in one substance. For that which we beleue of the glory of the father, the same we beleue of the sonne, and of the holy ghost, without any difference or inequalitye. Therefore with Angels. &c.

¶ After which Prefaces, shall folowe immediatly.

¶ Therefore with Angels and Archangels, & with all the company of heauen, we laude and magnifie thy glorious name, euermore prayling thee and sayinge

The Communion.

saying: Holy, holy, holy, Lorde God of Hostes.
Heauen and earth are full of thy glorie Glorie be
to thee, O Lorde most high.

¶ Then shall the priest, kneeling downe at Gods boorde, say
in the name of them that shall receiue the Communion,
this prayer folowing.



¶ We do not presume to come to this
thy Table (O mercyfull Lorde) tru-
sting in our owne righteousness,
but in thy manifold and great mer-
cies, we be not worthy so muche as
to gather by the crumbes vnder
thy table: But thou art the same Lorde, whose pro-
pertie is alwayes to haue mercie, graunt vs there-
fore (gracious Lord) so to eate the fleshe of thy deare
sonne Iesus Christ, and to drinke his blood, that
our sinfull bodies may be made cleane by his body,
and our soules washed through his moste precious
blood, and that we may euermore dwell in him,
and he in vs. Amen.

¶ Then the Priest standing by, shall say as foloweth.



¶ Almighty God our heuenly father
whiche of thy mercie diddest geue
thine onely sonne Iesus Christe to
suffer death vpon the crosse for our
redemption, who made ther by his
one oblation of him selfe once offer-
red, a full, perfect, and sufficient sacrifice, oblati-
on, and satisfaction, for the sinnes of the whole
worlde, and did institute, and in his holye Gospell
commaunde vs, to continue a perpetuall memorye
of

The Communion.

of that his precious death untill his comming againe. Heare vs, O mercifull father, we beseeche thee, and graunt, that we receyuing these thy creatures of bread and wine, according to thy sonne our Sauour Iesu Chyistes holy institution, in remembraunce of his death and passion, may be partakers of his most blessed body and bloud: Who in the same night that he was betrayed, toke bread, and when he had geuen thanks, he brake it, and gaue it to his disciples, saying: Take, eate, this is my body which is geuen for you, do this in remembraunce of me. Likewise, after supper he toke the cuppe, and when he had geuen thanks, he gaue it to them, saying: Drynke ye all of this, for this is my bloud of the newe Testament, whiche is shed for you and for many, for remission of sinnes, do this as oft as ye shall drinke it, in remembraunce of me.

¶ When shall the Minister firste receyue the Communion in both kyndes him selfe, and nexte deliuer it to other Ministers, yf any be there present (that they maye helpe the chiefe Minister) and after to the people in their handes knelyng. And when he deliuereth the bread, he shall say.

The body of our Lorde Iesus Chyiste whiche was geuen for thee, preserve thy body and soule into euerlasting lyfe: And take and eate this in remembraunce that Chyist died for thee, and feede on him in thy harte by fayth, with thanks geuing.

¶ And the Minister that deliuereth the cuppe, shall say.

The

The Communion.

The bloud of our Lord Jesus Christ which was shedde for thee, preserve thy body and soule into everlasting life: And drinke this in remembraunce that Christes bloudde was shedde for thee, and be thankfull.

Then shall the Priest say the Lordes prayer, the people repeating after him euery petition.

¶ After shall be sayde as foloweth.



Lord and heauenly father, we thy humble seruauntes entierly desyre thy fatherly goodnes, mercifully to accept this our sacrifice of prayse and thankesgeuing, most humbly beseching thee to graunt, that by the merites and death of thy sonne Jesus Christ, and through fayth in his bloud, we and all thy whole Church, may obtayne remission of our sinnes, and all other benefites of his passion. And here we offer and present vnto thee, O Lord, our selues, our soules and bodies, to be a reasonable, holy, and liuely Sacrifice vnto thee, humbly besechyng thee, that all we whiche be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we be vnworthy through our manyfolde synnes, to offer vnto thee any sacrifice: yet we beseeche the to accept this our bounden duetie and seruice, not weyghing our merites, but pardoning our offences, through Jesus Christ our Lord, by whom and with whom, in the unitie of the holy ghost, all honour and glory be vnto thee O father almighty, world without ende. Amen.

The Communion.

Or this.



Almightie and everliuing God, we moste heartly thanke thee, for that thou doest bouchsafe to feede vs, which haue duelye receiued these holy misteries, with the spirituall foode of the most precious body and bloud of thy sonne our Sauour Iesus Christ, and doest assure vs thereby of thy fauour and goodnes towarde vs, and that we be very members incorporate in thy mysticall body, which is the blessed companye of all faithfull people, and be also heyyes through hope of thy euerlasting kingdome, by the merites of the most precious death and passion of thy deare sonne: We nowe moste humbly beseeche thee, O heauenly father, so to assist vs with thy grace, that we may continue in that holpe felowship, and do all such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lorde, to whom with thee and the holy ghost, be all honour and glory, world without ende. Amen.

¶ Then shalbe saide or songe.



Lorie be to God on high. And in earth peace, good will towardes men. We praise thee, we blesse thee, we worship thee, we glorifie thee, we geue thanks to thee for thy great glory, O Lord God heauenly father, God the father almightie, O Lord the only begotten sonne of Iesu Christe, O Lorde God, lambe of God, sonne of the father, that takest

The Communion.

takest away the sinnes of the worlde, haue mercye
vpon vs: Thou that takest away the sinnes of the
worlde, haue mercy vpon vs: Thou that takest a-
way the sinnes of the worlde, receiue our prayer:
Thou that sittest at the right hande of God the fa-
ther, haue mercy vpon vs, for thou onely art holpe,
thou only art the Lord, thou only (O Christe) with
the holy ghost, art most high in the glorie of God
the father. Amen.

¶ Then the Priest, or the Bishop yf he be present, shall let
them depart with this blessing.

The peace of God which passeth al vnderstan-
ding, keepe your heartes and mindes in the
knowledge and loue of God, and of his sonne
Jesu Christ our Lorde, and the blessing of God al-
mightie, the father, the sonne, and the holy ghoste,
be amongst you, and remaine with you alwayes.
Amen.

¶ Collectes to be saide after the Offertorie, when there is
no Communion, euery such day one. And the same maye
be saide as often as occasion shall serue, after the Col-
lectes eyther of Morning and Euening prayer, Commu-
nion or Letany, by the discretion of the Minister.



Assist vs mercifullye, O Lorde, in
these our supplications and pray-
ers, and dispose the way of thy ser-
uauntes toward the attaynement
of euerlastinge saluation, that a-
mong all the chaunges and chaun-
ces of this mortall life, they may euer be defended
by thy most gracious and readye helpe, through
Christ our Lorde. Amen.

The Communion.



O Almightye Lorde and euerliuing God, bouchsafe we beseeche thee, to directe, sanctifie and gouerne, both our hartes and bodyes, in the wayes of thy lawes, and in the workes of thy commaundementes, that through thy most mightie protection both here and euer, we maye be preserued in body and soule, through our Lorde and Sauour Iesus Christ. Amen.



Graunt we beseeche thee almighty God, that the wordes whiche we haue harde this day with our outward eares, may through thy grace be so grafted inwardly in our hartes, that they maye bring forth in vs the fruite of good liuing, to the honour and prayse of thy name, through Iesus Christ our Lord. Amen.



Reuert vs (O Lorde) in all our doynges, with thy moste gracious fauour, and further vs with thy constitutall helpe, that in all our workes begon, continued, and ended in thee, we maye glorifye thy holye name, and finally by thy mercye obteyne euerlasting life, through Iesus Christ our Lord. Amen.



Almighty God, the fountayne of all wisdom, which knowest our necessities before we aske, & our ignorance in asking. We beseech thee to haue compassion vpon our infirmities, & those thinges which for our vnworthines we dare not, and for our blindnes we can not aske,
bouch-

The Communion.

bouchsafe to geue vs, for the worthynesse of thy sonne Iesus Christ our Lord. Amen.



Almightie God, which hast promised to heare the petitions of them that aske in thy sonnes name: we beseeche thee mercifully to endline thine eares to vs that haue made nowe our prayers and supplications vnto thee, and graunt that those thinges whiche we haue faithfully asked according to thy will, may effectually be obteyned, to the reliefe of our necessity, and to the setting forth of thy glory, through Iesus Christ our Lord. Amen.

¶ Upon the holydayes, yf there be no Communion, shal be sayde all that is appoynted at the Communion, vntill the ende of the Hompye, concluding with the generall prayer for the whole state of Christes Church militant here in earth, and one or moe of these Collectes before rehearsed, as occasion shall serue.

And there shall be no celebration of the Lordes supper, except ther be a good number to communicate with the Priest, according to his discretion.

And if there be not aboue twentie persons in the Parryshe of discretion to receyue the Communion: yet there shall be no Communion, except foure or three at the least communicate with the Priest. And in Cathedrall and Collegiate Churches, where be many Priestes and Deacons, they shall all receyue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition, whiche any person hath, or might haue in the bread and wyne, it shall suffyse that the bread be suche, as is vsuall to be eaten at the Table with other meates, but the best and purest wheat bread that conueniently may be gotten. And yf any of the bread or wyne remayne, the Curate shall haue it to his owne vse.

The

The Communion.

The bread and wine for the Communion, shalbe provided by the Curate and the Churchwardens, at the charges of the parishe, and the parishe shalbe discharged of suche summes of money, or other dueties, which hitherto they haue payd for the same, by order of their houses every Sunday.

And note that euery parishioner shall communicate at the least three times in the yere, of which Easter to be one, and shall also receiue the Sacramentes, and other rites, according to the order in this booke appointed. And yereely at Easter, euery parishioner shall reckon with his Parson, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him, all ecclesiasticall dueties, accustomably due, then and at that time to be payde.

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The

The Ministration

of Baptisme, to be vsed
in the Church.



T appeareth by auncient writers, that the Sacrament of Baptisme in the olde time, was not commonly ministred, but at two times in the yere: at Easter, & Whitsontide. At whiche times it was openly ministred, in the presence of all the congregation. Which custome (nowe being growen out of vse) although it can not for many considerations be well restored againe, yet it is thought good to folow the same as nere as conueniently may be: wherfore the people are to be admonished, that it is most conuenient that Baptisme should not be ministred but vpon Sundayes, and other holye dayes, when the moste number of people may come together, aswell for that the congregation there present, may testify the receiuing of them that be newly baptised into the number of Chyistes Church, as also because in the Baptisme of infantess, euery man present may be put in remembraunce of his owne profession made to God in his Baptisme. For which cause also it is expedient that Baptisme be ministred in the Englishe tongue. Neuerthelesse (if necessitie so require) children may at all times be baptised at home.

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Publicke Baptisme.

¶ When there are chyldren to be baptised vpon the Sunday or holyday, the parentes shall geue knowledge ouernight, or in the morning afore the beginning of Morning prayer, to the Curate, and then the Godfathers and Godmothers and people with the chyldren, must be ready at the Font, cyther immediately after the last lesson at Morning prayer, or els immediately after the last lesson at Evening prayer, as the Curate by his discretion shall appoynt: And then standing there, the Priest shall aske whether the chyldren be baptised or no. If they aunswere no. Then shall the Priest saye thus.



Carely beloued, forasmuche as all men be conceyued and borne in sinne, and that our sauour Christ sayeth, none can enter into the kingdome of God (except he be regenerate, and borne a newe of water and the holy ghost:) I beseeche you to call vpon God the father, through our Lorde Jesus Christ, that of his bounteous mercy, he wil graunt to these chyldren, that thing which by nature they can not haue, that they may be baptised with water and the holy ghost, and receyued into Christes holy Church, and be made liuely members of the same.

¶ Then the Priest shall say.

Let vs pray.



Almightie and everlastyng God, whiche of thy great mercy diddest saue Noe and his familie in the Arke, from perishing by water, and also diddest safely leade the chyldren of Israel thy people through the red Sea:

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Publique Baptisme.

figured thereby thy holy Baptisme, and by the Baptisme of thy welbeloued sonne Iesus Christ, diddest sanctifie the floud Jordan and all other waters, to the mysticall washing away of synne: We beseeche thee for thy infinite mercies, that thou wilt mercifully loke vpon these children, sanctifie them and walke them with thy holy ghost, that they being deliuered from thy wrath, may be receiued into the Arke of Christes Church, and being stedfast in faith, ioyfull through hope, and rooted in charitie, may so passe the waues of this troublesome world, that finally they may come to the lande of euerlasting life, there to raygne with thee, world without ende, through Iesus Christ our Lorde. Amen.

Almightie and immortall God, the ayde of all that nede, the helpe of all that flee to thee for succour, the lyfe of them that beleue, and the resurrection of the dead: We cal vpon thee for these infantes, that they comming to thy holy baptisme, may receiue remission of their sinnes by spirituall regeneration. Receyue them (O Lorde) as thou hast promised by thy welbeloued sonne, saying: Aske and you shall haue, seeke and you shall finde. knocke, and it shall be opened vnto you. So geue nowe vnto vs that aske. Let vs that seeke, finde. Open the gate vnto vs that knocke, that these infantes may enioy the euerlasting benediction of thy heauenly washing, and may come to the eternal kingdome, which thou hast promised by Christ our Lorde. Amen.

¶ When shall the Priest say: Heare the wordes of the Gospell written by Saint Marke in the tenth Chapter.

Publique Baptisme.

At a certaine time they brought children vnto Christe that he shoulde touche them, and his Disciples rebuked those that brought them. But when Iesus sawe it, he was displeased, and said vnto them: suffer little children to come vnto me and forbid them not, for to suche belongeth the kingdome of God. Verily I say vnto you, whosoever doth not receiue the kingdome of God as a litle childe, he shall not enter therin. And when he had taken them by in his armes, he put his hands vpon them, and blessed them.

After the Gospell is read, the Minister shall make this exhortation vpon the wordes of the Gospell.



Rendes, you heare in this Gospell the wordes of our Sauour Christ, that he comaunded the children to be brought vnto him: Howe he blamed those that woulde haue kepte them from him: Howe he exhorted all men to folowe their innocencie. Ye perceiue howe by his outwarde gesture and deede, he declared his good will towarde them. For he embraced them in his armes, he laid his hands vpon them, and blessed them: doubt ye not therefore, but earnestly beleue, that he hath likewise fauourably receiued these present infantes, that he hath embraced them with the armes of his mercy, that he wil geue vnto them the blessing of eternall life, and make them partakers of his euerlasting kingdome. Wherefore we being thus perswaded of the good will of our heauenly father, towarde these infantes, declared by his sonne Iesus Christe, and nothing doubting, but that he fauourably alloweth

Publique Baptisme.

eth this charitable worke of ours , in bringing these children to his holy baptisme, let vs faithfull-lye and deuoutly geue thankes vnto him, and saye.

Almightie and euerlasting God , heauenlye fa-ther, we geue thee humble thankes, that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee : encrease this know-ledge, & confirme this faith in vs euermore : Beue thy holy spirite to these infantes, that they may be bozne againe , and be made heires of euerlasting saluation , through our Lorde Iesus Chyste , who liueth and reigneth with thee and the holy spirite, nowe and euer. Amen.

Then the Priest shall speake vnto the Godfathers and Godmothers on this wise.



Welbeloued frendes , ye haue brought these children here to be Baptised , ye haue prayed that our Lorde Iesus Chyste woulde vouchsafe to receiue them , to laye his handes bypon them, to blesse them , to release them of their sinnes , to geue them the kingdome of heauen , and euerla-ving life: ye haue heard also that our Lorde Iesus Chyste hath promised in his Gospell , to graunt all these thinges that ye haue prayed for : whiche promise he for his part will mosse surelye keepe and perfourme . Wherefore after this promise made by Chyste , these infantes must also faith-fully for their part , promise by you that be their suerties , that they will forsake the deuill and all his workes, and constantly beleue Goddes holye word

Publique Baptisme.

worde, and obediently keepe his commaundementes.

¶ Then shall the Priest demaunde of the Godfathers and Godmothers these questions folowing.

Doest thou forsake the Deuill and all his workes, the vayne pompe and glory of the world, with all couetous desyres of the same, the carnall desires of the flesh, so that thou wilt not folowe nor be ledde by them?

¶ Aunswere.

I forsake them all.

¶ Minister.

Doest thou beleue in God the father almightie, maker of heauen and earth. And in Jesus Christ his onely begotten sonne our Lorde: and that he was conceived by the holy ghost, borne of the virgin Mary: that he suffered vnder Poncius Pilate, was crucified, dead & buried: that he went downe into hell, and also dyd ryse agayne the third day: that he ascended into heauen, and sitteth at the right hand of God the father almightie, and from thence he shall come agayne at the ende of the worlde, to iudge the quicke and the dead? And doest thou beleue in the holy Ghost, the holy Catholique Church, the Communion of Saintes, the remission of sinnes, the resurrection of the flesh and euerlasting lyfe after death?

¶ Aunswere.

All this I stedfastly beleue.

¶ Minister.

Wilt thou be baptised in this fayth?

¶ Aunswere.

That is my desyre.

¶ Then the Priest shall say.

R iiii

D mer.

Publique Baptisme.

In these childzen maye be so buried, that the newe man may be rayled vp in them. Amen.

Graunt that all carnall affections maye dye in them, and that all thinges belonging to the spirite, may liue and growe in them. Amen.

Graunt that they may haue power and strength to haue victorie, and to triumph against the deuill, the worlde, and the fleſhe. Amen.

Graunt that whosoener is here dedicated to thee by our office and ministerie, maye also be endued with heauenly vertues, and euerlastingly rewarded thowoe thy mercy, O blessed Lord God, who doest lyue and gouerne all thinges, worlde without ende. Amen.

Almightie euerliuing God, whose most dearly beloued sonne Iesus Christ, for the forgiuenes of our sinnes, did shed out of his most precious side both water and bloud, and gaue commaundement to his disciples, that they should go teache all nations, and baptise them in the name of the father, the sonne, and of the holy ghost: Regarde we beseech thee, the supplications of thy congregation, and graunt that all thy seruantes which shalbe baptised in this water, may receiue the fulnesse of thy grace, and euer remayne in the number of thy faithfull and elect childzen, through Iesus Christ our Lorde.

Then the Priest shall take the childe in his handes, and aske the name, and nampng the childe, shall dippe it in the water, so it be discretly and warely done, saying.

P. I baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

And

Publique Baptisme.

And yf the childe be weake, it shall suffice to poure water vpon it, saying the aforesayde wordes.

R. I baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

A Then the Priest shall make a crosse vpon the childes forehead, saying.

We receiue this child into the cōgregation of Christes flocke, & do signe him with the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the fayth of Christ crucified, and manfully to fight vnder his banner agaynst sinne, the world, and the deuill, and to continue Christes faithfull souldiour and seruant vnto his liues ende. Amen.

A Then shall the Priest say.

Seyng nowe dearely beloued brethren, that these children be regenerate and grafted into the body of Christes congregation, let vs geue thanks vnto God for these benefites, and with one accorde make our prayers vnto almighty God, that they maye leade the rest of their lyfe according to this beginning.

A Then shalbe sayde.

Our father which art in heauen. &c.

A Then shall the Priest say.



We yelde thee hartie thanks most mercifull father, that it hath pleased thee to regenerate this infant with thy holy spirite, to receyue him for thyne owne childe by adoption, and to incorporate him into thy holy congregation. And humbly we beseeche thee to graunt that he being dead vnto sinne, and liuing vnto righteousnes, and being

Publique Baptisme.

being buried with Christ in his death, may crucifye the olde man, and utterly abolysh the whole bodye of sinne, that as he is made partaker of the death of thy sonne, so he may be partaker of his resurrection. So that finally with the residue of thy holy congregation, he may be inheritor of thyne everlasting kingdome, through Christ our Lorde. Amen.

¶ At the last ende, the Priest calling the Godfathers and Godmothers together, shall say this short exhortation following.

Inasmuche as these chyldren haue promised by you to forsake the Deuill and all his workes, to beleue in God, and to serue him: you must remember that it is your partes and dueties to see that these infantes be taught, so sone as they shalbe hable to learne, what a solemne bowe, promise, and profession, they haue made by you: and that they may knowe these thinges the better, ye shall call vpon them to heare Sermons: and chiefly ye shall prouide that they may learne the Crede, the Lordes prayer, and the ten Commaundementes in the Englyshe tongue, and all other thinges whiche a Christian man ought to knowe and beleue, to his soule health: and that these chyldren may be vertuously brought vp, to leade a godly and a Christian lyfe, remembryng alway that baptisme doth represent vnto vs our profession, whiche is to folowe the erample of our Sauour Christ, and to be made lyke vnto him: that as he dyed and rose agayne for vs, so shoulde we whiche are baptised, dye from sinne, and rise agayne vnto righteousness, continually mortifying all our euill and corrupt

Priuate Baptisme.

corrupt affections, and dayly proceading in all vertue and godlynes of liuing.

The Minister shall commaunde that the children be brought to the Bishop, to be confirmed of him, so soone as they can say in the vulgar tongue, the Articles of the faith, the Lordes prayer, and the ten commaundementes, and be further instructed in the Catechisme set forth for that purpose, according as it is there expessed.

Of them that be baptised in priuate houses
in time of necessitie.

The Pastours and Curates shall ofte admonishe the people, that they differre not the Baptisme of infantess any longer then the Sunday, or other holyday nexte after the childe be borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approued.

And also they shall warne them, that without great cause and necessitie, they Baptise not children at home in their houses. And when great neede shall compell them so to do, that then they minister it on this fashon.

First let them that be present, call vpon God for his grace, and say the Lordes prayer, if the time will suffer. And then one of them shall name the childe, and dip him in the water, or poure water vpon him, saying these wordes.

I baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

And let them not doubt, but that the childe so baptised, is lawfully and sufficiently baptised, and ought not to be baptised againe in the Church. But yet neuerthelesse, if the childe whiche is after this sort baptised, do afterwarde lue, it is expedient that he be brought into the Church, to the intent the Priest may examine and trye whether the childe be lawfully baptised or no. And if those that bringe anye childe to the Church, do aunswere that he is already baptised: then shall the Priest examine them further.

By

Priuate Baptisme.

By whom the childe was baptised?

Who was present when the child was baptised?

Whether they called vpon God for grace and succour in that necessitie?

With what thing or what matter they did baptise the childe?

With what wordes the childe was baptised?

Whether they thinke the childe to be lawfullye and perfectly baptised.

¶ And if the Minister shall proue by the aunsweres of suche as brought the childe, that all thinges were done as they ought to be: Then shall not he chursten the childe againe, but shall receiue him as one of the flocke of the true Chriſtian people, saying thus.



Certifie you, that in this case ye haue done wel, and according vnto due order, concerning the baptising of this child, which being borne in originall sinne, and in the wrath of God, is now by the lauer of regeneration in baptisme, receiued into the number of the children of God, and heyres of euerlasting life: for our Lord Iesus Chriſt doth not Denie his grace and mercie vnto such infantes, but most louingly doth call them vnto him, as the holy Gospell doth witnesse to our comfort, on this wise,

Mark. x.



¶ A certaine time they brought children vnto Chriſt that he should touch them, and his disciples rebuked those that brought them. But when Iesus sawe it, he was displeased and said vnto them: suffer litle children to come vnto me, and forbid

Private Baptisme.

forbid them not, for to suche belongeth the kingdome of God. Verily I say vnto you whosoever doth not receiue the kingdome of God as a little childe, he shall not enter therein. And when he had taken them by in his armes, he put his handes vpon them and blessed them.

¶ After the Gospell is read, the Minister shall make this exhortation vpon the wordes of the Gospell.



Hendes, you heare in this Gospell the wordes of our Sauour Christ, that he comaunded the children to be brought vnto him: Howe he blamed those that woulde haue kepte them from him: Howe he exhorted all men to folowe their innocencie. Ye perceyue howe by his outward gesture and dede, he declared his good will towarde them. For he embraced them in his armes, he laide his hands vpon them, and blessed them: doubt ye not therefore, but earnestly beleue, that he hath likewise fauourably receiued this present infant, that he hath embraced him with the armes of his mercy, that he hath geuen vnto him the blessing of eternall life, & made him partaker of his euerlasting kingdome. Wherefore we being thus perswaded of the good will of our heauenly father, declared by his sonne Iesus Christ, towardes this infant, let vs faythfully and deuoutly geue thanks vnto him, and say the prayer which the lord him selfe taught, and in declaration of our fayth, let vs resite the articles contayned in our Crede.

¶ Here the Minister with the Godfathers and Godmothers shall say.

Our

Pruate Baptisme.

Our father whiche art in heauen. &c.

¶ Then shall the Priest demaunde the name of the childe, whiche beynge by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this childe, forsake the Deuill and all his workes, the bayne pompe and glory of the worlde, with all the couetous desyres of the same, the carnall desyres of the flesh, and not to folowe and be led by them?

¶ Aunswere.

I forsake them all.

¶ Minister.

Doest thou in the name of this childe professe this fayth, to beleue in God the father almightie maker of heauen and earth. And in Iesus Christ his onely begotten sonne our Lorde: and that he was conceived by the holy ghost, borne of the virgin Mary: that he suffered vnder Poncius Pilate, was crucified, dead & buried: that he went downe into hell, and also did ryle agayne the thirde day: that he ascended into heauen, and sitteth at the right hande of God the father almightie, and from thence he shall come agayne at the ende of the worlde, to iudge the quicke and the dead? And do you in his name beleue in the holy ghost. The holy Catholique Church. The Communion of Saintes. The remission of sinnes. Resurrection and euerlasting life after death.

¶ Aunswere

All this I stedfastly beleue.

¶ Let

Priuate Baptisme.

Let vs pray.

Almightie and euerlasting God, heauenly father, we geue thee humble thanks, for that thou hast boughsafed to call vs to the knowledge of thy grace and faith in thee: encrease this knowledge, and confirme this faith in vs euermore: Geue thy holy spirite to this infante, that he being borne againe, and being made heyre of euerlasting saluation, through our Lorde Iesus Christ, maye continue thy seruant, and attaine thy promise, through the same our Lorde Iesus Christ, thy sonne: who liueth and raigneth with thee, in the vnitie of the same holy spirite euerlastingly. Amen.

Then shall the Minister make this exhortation to the Godfathers and Godmothers.

As much as this childe hath promised by you to forsake the Deuill and all his workes, to beleue in God, and to serue him: you must remember that it is your part and duetie to see that this infant be taught; so soone as he shalbe hable, to learne what a solemne-bowe, promise, and profession he hath made by you, and that he may knowe these thinges the better, ye shall call vpon him to heare Sermons, And chiefly ye shall prouide that he may learne the Crede, the Lordes Prayer, & the ten Commaundementes in the Englishe tongue, and all other thinges whiche a Christian man ought to knowe and beleue, to his soule health: and that this childe maye be vertuously brought
by,

Pruate Baptisme.

by, to leade a godly and a Christian life: Remem-
bring alway that Baptisme doth represent vnto vs
our profession, whiche is to folowe the erample of
our Sauour Christe, and be made like vnto him:
that as he died and rose againe for vs, so should we
which are baptised, dye from sinne, and rise againe
vnto righteousnes, continually mortifying all our
euill corrupt affections, and dayly proceeding in all
vertue and godlynes of liuing.

And so forth as in Publique Baptisme.

But if they which bring the infantes to the Church, do
make an vncertaine aunswere to the Priestes questions,
and saye that they can not tell what they thought, did, or
saide, in that great feare and trouble of minde, as often
times it chaunceth, then let the Priest baptise him in the
fourme aboue witten, concerning publique baptisme, sa-
ying that at the dipping of the childe in the Font, he shall
vse this fourme of wordes.

If thou be not Baptised already. **N. I** Baptise
thee in the name of the father, and of the
sonne, and of the holy ghost.

Amen.

Confirmation wher= in is conteyned a Cathechisme for children.



In the ende that Confirmation maye be ministred, to the more edifying of suche as shall receiue it (according vnto Saint Paules doctrine, who teacheth that all thinges shoulde be done in the Church to the edification of the same) it is thought good that none hereafter should be confirmed, but suche as can saye in their mother tongue, the Articles of the faith, the Lordes prayer, and the ten Commaundementes, and can also aunswere to such questions of this short Cathechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is mooste conuenient to be obserued for diuers considerations.

First, because that when children come to the yeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they maye then them selues with their owne mouth, and with their owne consente, openlye before the Church, ratifie and confirme the same, and also promise that by the grace of God, they will euermore endeavour them selues, faithfully to obserue and keepe such thinges, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as confirmation is ministred to them that be baptised, that by imposition of handes and prayer, they may receiue strength and defence against all temptations to sinne, and the assaultes of the world and the deuill, it is mooste meete to be ministred when children come to that age, that partlye by the frailtie of their owne fleshe, partly by the assaultes of the world and the deuill, they begin to be in daunger to fall into sundry kindes of sinne.

Thirde, for that it is agréable with the blage of the
S i Church

Of Confirmation.

Church in times past, whereby it was ordeyned, that Confirmation shoulde be ministred to them that were of perfecte age, that they being instructed in Christes religion, shoulde openlye professe their owne faith, and promise to be obedient vnto the will of God.

And that no man shall thinke that any detriment shall come to children, by deferring of their Confirmation, he shall knowe for trueth, that it is certaine by Gods worde, that children being baptised, haue all thinges necessary for their saluation, and be vndoubtedly saued.

¶ A C A T H E C H I S M E

That is to say, an instruction to be learned
of euery Childe before he be brought
to be confirmed of the
Bishoppe.

¶ Question.

What is your name?

¶ Aunswere.

R. or M.

¶ Question.

Who gaue you this name?

¶ Aunswere.

My Godfathers and Godmothers in my Bap-
tisme, wherein I was made a member of Christ,
the chylde of God, and an inheritour of the king-
dome of heauen.

¶ Question.

What did yor Godfathers and Godmothers then
for you?

¶ Aunswere.

They dyd promyse and bowe thre thinges in my
name. First, that I shoulde forsake the deuill and
all hys workes, and pompes the vanities of the
wicked worlde, and all the sinnefull lustes of the
fleshe. Secondly, that I shoulde beleue all the ar-
ticles of the Christian fayth. And thirdly, that I
shoulde keepe Gods holy will and commaunde-
mentes, and walke in the same all the dayes of
my lyfe.

¶ Question.

Doest thou not thinke that thou art bounde to
beleue, and to do all that they haue promysed for
thee?

The Catechisme.

¶ Aunswere.

Yes verily. And by Gods helpe so I will. And I hartily thanke our heavenly father, that he hath called me to this state of saluation, through Iesus Christ our Sauour. And I pray God to geue me his grace, that I may continue in the same vnto my liues ende.

Question.

Rehearse the articles of thy beliefs.

¶ Aunswere.

I beleue in God the father almightie, maker of heauen and of earth. And in Iesus Christ his only sonne our Lorde. Whiche was conceived by the holye Ghost, borne of the virgin Mary. Suffred vnder Ponce Pylate, was crucified, dead, and buried, he descended into hell. The thirde day he rose agayne from the dead. He ascended into heauen, and sitteth at the right hand of God the father almightie. From thence he shall come to iudge the quicke and the dead. I beleue in the holy ghost. The holy Catholique Church. The communion of Saintes. The forgeuenes of sinnes. The resurrection of the body, and the life euerlasting. Amen.

¶ Question.

What doest thou chiefly learne in these Articles of thy beliefs.

¶ Aunswere.

Fyrst, I learne to beleue in GOD the father, who hath made me and all the worlde.

Secondly, in God the sonne, who hath redeemed me and all mankinde.

Thirldy, in God the holy ghost, who sanctifieth me, and all the elect people of God.

Question.

The Catechisme.

¶ Question.

You saide that your Godfathers and Godmothers did promise for you that you shoulde keepe Gods commaundementes. Tell me howe manye there be?

¶ Answer.

Three.

¶ Question.

Which be they.

¶ Answer.

The same whiche God spake in the .xx. Chapter of Exodus, saying: I am the Lorde thy God whiche haue brought thee out of the lande of Egypt, out of the house of bondage.

i. Thou shalt haue none other Gods but me.

ii. Thou shalt not make to thy selfe anye grauen Image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth, thou shalt not bowe downe to them, nor worship them: for I the Lorde thy God am a gelous God, and visite the sinnes of the fathers vpon the childzen, vnto the third and fourth generation of them that hate me, and shewe mercy vnto thousandes in them that loue me, and keepe my commaundementes.

iii. Thou shalt not take the name of the Lord thy God in vaine: for the Lorde will not holde him guiltlesse that taketh his name in vaine.

iiii. Remember thou keepe holy the Sabbath day. Sixe dayes shalt thou labour, and do all that thou hast to do, but the seuenth day is the Sabbath of the Lorde thy God. In it thou shalt do no maner of worke, thou and thy sonne, and the daughter,

S iii

thy

The Catechisme.

thy man seruaunt, and thy mayde seruaunt, thy cattell and the straunger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day. Wherefore the Lorde blessed the seuenth day and halowed it.

b. Honour thy father and thy mother, that thy dayes may be longe in the lande which the Lorde thy God geueth thee.

vi. Thou shalt do no murther.

vii. Thou shalt not commit adultrie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnes against thy neighbour.

x. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruaunt, nor his maide, nor his Oxe, nor his Ass, nor any thing that is his.

¶ Question.

What doest thou chiefely learne by these Commandementes?

¶ Aunswere.

I learne two thinges. My duetie towards God, and my duetie towards my neighbour.

¶ Question.

What is thy duetie towards God.

¶ Aunswere.

My duetie towards God is, to beleue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him. To geue him thanks. To put my whole trust in him. To call vppon him. To honour his holy name and his worde, and to serue him truely all the dayes of my life.

¶ Question.

The Catechisme.

¶ Question.

What is thy duetie towardes thy neighbour?

¶ Answer.

My duetie towardes my neighbour is, to loue him as my selfe, and to do to all men as I woulde they should do vnto me. To loue, honour, and succour my father and mother. To honour and obey the ~~king~~ and his ministers. To submit my selfe to all my gouernours, teachers, spirituall pastours, and maisters. To order my selfe lowely and reuerently to all my betters. To hurte no body by worde nor deede. To be true and iuste in all my dealing. To beare no malice nor hatred in my hart. To keepe my handes from picking and stealing, and my tongue from euill speaking, lying, and flaundering. To keepe my body in temperance, sobernes, and chastitie. Not to couet nor desyre other mens goodes: but learne and labour truely to get mine owne liuing, and to do my duetie in that state of life, vnto whiche it shall please God to call me.

¶ Question.

My good childe knowe this, that thou art not habile to do these thinges of thy selfe, nor to walke in the commaundementes of **G O D**, and to serue him, without his speciall grace, whiche thou must learne at all times, to call for by diligent prayer. Let me heare therefore yf thou canst say the Lordes prayer.

¶ Answer.

Our father whiche art in heauen, halowed be thy name. Thy kyngdome come. Thy will be done in earth as it is in heauen.

S iiii

Geue

The Catechisme.

Geue vs this day our dayly bread. And forgeue vs our trespases, as we forgeue them that trespasse against vs. And leade vs not into temptation. But deliuer vs from euill. Amen.

¶ Question.

What desirest thou of God in this prayer?

¶ Aunswere.

I desyre my Lorde God our heauenly father, who is the geuer of all goodnes, to sende his grace vnto me and to all people, that we may worshipping him, serue him, and obey him as we ought to do. And I pray vnto God that he will sende vs all thinges that be nedefull both for our soules and bodies, and that he will be mercifull vnto vs, and forgeue vs our sinnes, and that it will please him to saue and defende vs in all daungers ghostly and bodily, and that he will kepe vs from all sinne and wickednesse, and from oure ghostly enemye, and from euerlasting death. And this I trust he will do of his mercy and goodnesse, through our Lorde Iesu Chyiste. And therefore I saye. Amen. So be it.

¶ So sone as the children can say in their mother tongue the Articles of the fayth, the Lordes prayer, and the ten Commandementes, and also can aunswere to such questions of this short Catechisme, as the Bysshop (or such as he shall appoynt) shall by his discretion appose them in, then shall they be brought to the Bysshoppe by one that shall be theyr Godfather or Godmother, that euery chyld maye haue a witnesse of his confirmation. And the Bysshop shall confirm them on this wise.

¶ Con.

Confirmation.

Our helpe is in the name of the Lorde.

¶ Aunswere.

Whiche hath made both heauen and earth.

¶ Minister.

Blessed is the name of the Lorde.

¶ Aunswere

Henceforth worlde without ende.

¶ Minister.

Lorde heare our prayer.

¶ Aunswere.

And let our crye come to thee.

¶ Let vs pray.



Imightie and euerlyuing **G O D**,
who hast boughsated to regenerate
these thy seruautes by water and
the holy ghost, and hast geuen vnto
them forgeuenesse of all theyr syn-
nes : strengthen them we beseeche
thee (**O Lorde**) with the holy ghost the comforter,
and dayly encrease in them thy manyfolde gyftes
of grace, the spirite of wysedome and vnderstan-
ding, the spirite of counsayle and ghostly strength,
the spirite of knowledge and true godlynes, and
fulfill them (**O Lorde**) with the spirite of thy holy
feare. Amen.

¶ Then the Byshoppe shall lay his hande vppon euery
childe seuerally, saying.

Defende (**O Lorde**) this childe with thy hea-
uenly grace, that he maye continue thine for
euer, and dayly encrease in thy holy spirite
more and more, vntyl he come vnto thy everlasting
kingdome. Amen.

¶ Then

Confirmation.

¶ Then shal the Byshoppe say.

¶ Let vs pray.



Almightie everliuing God, whiche makest vs both to will and to do those thinges that be good and acceptable vnto thy Maiestie: We make our humble supplications vnto thee for these children, vpon whom (after the example of thy holy Apostles) we haue layde our handes, to certifie them (by this signe) of thy fauour and gracious goodnes toward them: Let thy fatherly hande, we beseeche thee, euer be ouer them, let thy holye spirite euer be with them, and so leade them in the knowledge and obedience of thy worde, that in the ende they maye obteyne the euerlasting lyfe, through our Lorde Iesus Christ, who with thee and the holy ghoſt, liueth and raygneth one God, worlde without ende. Amen.

¶ When the Byshoppe shall blesse the children thus, saying.

¶ The blessing of God almightie, the father, the sonne, and the holy ghoſt, be vpon you, and remaine with you for euer. Amen.

¶ The Curate of every paryshe, or some other at his ap-
poyntment, shall diligently vpon Sundayes and holy
dayes, halfe an houre befoze Euenſong, openly in the
Churche instructe and examine so many chyl dren of his
paryshe, sent vnto him, as the time wyll serue, and as
he shall thinke conuenient in some parte of this Cathe-
chisme.

¶ And all Fathers, Mothers, Maisters, and Dames, shall
cause theiꝝ chyl dren, seruauntes and pꝛentices, which
haue not learned their Cathechisme, to come vnto the
Churche

29 Confirmation.

Church at the time appointed, and obediently to heare and be ordered by the Curate, untill such time as they have learned all that is here appointed for them to learne.

And whensoever the Bishoppe shall geue knowledge for children to be brought afore him to any convenient place for their confirmation, then shall the Curate of every parishe, either bring or sende in writing the names of all those children of the parishe, which can say the Articles of the faith, the Lords prayer, and the ten Commaundementes, and also howe many of them can aunswere to the other questions contained in this Catechisme.

And there shall none be admitted to the holy Communion, untill suche time as he can saye the Catechisme, and be confirmed.

The fourme of solemnization of Ma- trimonie.

¶ First the banes must be asked three severall Sundayes or holydayes, in the time of service, the people being present, after the accustomed maner.

And if the persons that would be married, dwell in divers parishes, the banes must be asked in both parishes. And the Curate of the one parishe shall not solemnize Matrimonie betwixt them, without a certificat of the banes being thise asked, from the Curate of the other parishe.

At the day appointed for solemnization of Matrimonie, the persons to be married shall come into the body of the Church, with their frendes and neighbours, and there the Priest shall say thus.

Dearely

Of Matrimonie.



Carely beloued frendes, we are gathered together here in the sight of God, and in the face of his congregation, to ioyne together this man and this woman in holye Matrimonie, which is an honorable estate, instituted of God in Paradise in the time of mans innocencie, signifying vnto vs the mysticall vnion that is betwixte Christ and his Church. Whiche holy estate, Christe adourned and bewtified with his presence, and first miracle that he wrought in Cana of Galile, and is commended of S. Paule to be honourable among all men, and therefore is not to be enterprised nor taken in hande vnadvisedly, lightly, or wantonlye, to satisfie mens carnall lustes and appetites, like brute beastes that haue no vnderstanding: but reuerently, discretely, aduisedly, soberly, and in the feare of God, duly considering the causes for which Matrimonie was ordeyned. One was, the procreation of children, to be brought vp in the feare and nourtour of the Lorde, and praise of God. Secondlye, it was ordeined for a remedy against sinne, and to auoide fornication, that suche persons as haue not the gift of continencie, might marry and keepe them selues vndefiled members of Christes bodie. Thirdly, for the mutuall societie, helpe and comfort that the one ought to haue of the other, both in prosperitie and aduersitie, into the whiche holye estate these two persons present come to be ioyned. Therefore if any man can shewe any iust cause why they may not lawfully be ioyned together, let him now speake, or els hereafter for ever hold his peace.

And

Of Matrimonie

¶ And also speaking to the personnes that shall be married,
he shall say.



Require and charge you (as you wil answer at the dreadfull day of iudgement, when the secretes of al hartes shalbe disclosed, that if eyther of you do knowe any impediment why ye may not be lawfully ioyned together in Matrimonie, that ye confesse it. For be ye well assured, that so many as be coupled together otherwise then Gods worde doth allowe, are not ioyned together by God, neyther is their matrimonie lawfull.

¶ At whiche day of maryage yf any man do alleage and declare any impediment why they may not be coupled together in Matrimonie, by Gods lawe, or the lawes of this Realme, and will be bounde, and sufficient suerties with him to the parties, or els put in a caution to the full valne of such thinges as the persons to be maryed doth susteyne, to proue his allegation: then the Solemnization must be deferred vnto suche tyme as the trueth be tryed. If no impediment be alleaged, then shall the Curate saye vnto the man.

R. Wilt thou haue this woman to thy wedded wyfe, to liue together after Gods ordinaunce, in the holy estate of Matrimonie? Wilt thou loue her, comfort her, honour, and keepe her, in sickenes and in health? And forsaking all other, keepe thee only to her, so long as you both shall liue?

¶ The man shall answer:

I will.

¶ Then

Of Matrimonie.

C Then shall the Priest say to the woman.

R. Wilt thou haue this man to thy wedded husbande, to lyue together after Gods ordinaunce in the holy estate of matrimonie? Wilt thou obey him and serue him, loue, honour, and keepe him, in sickness and in health, and forsaking al other, keepe thee only vnto him, so long as you both shall liue.

C The woman shall aunswere.

I will.

C Then shall the Minister say.

Who geueth this woman to be maryed vnto this man?

C And the Minister receyuing the woman at her father or frendes handes, shall cause the man to take the woman by the right hande, and so epyther to geue theyr trouth to other.

The man fyrst saying.

I **R.** take thee **R.** to my wedded wyfe, to haue and to holde, from this day forwarde, for better, for worse, for rycher, for poozer, in syckenes, and in health, to loue and to cheryshe, till death vs depart, according to Gods holy ordinaunce, and therto I plight thee my trouth.

C Then shall they louse their handes, and the woman takinge agayne the man by the right hande, shall say.

I **R.** take thee **R.** to my wedded husband, to haue and to holde, from this day forwarde, for better, for worse, for richer, for poozer, in sickness and in health to loue, cheryshe, and to obey, till death vs depart, according to Gods holy ordinaunce, and therto I geue thee my trouth.

C Then shall they agayne louse theyr handes, and the man shall geue vnto the woman a rying, laying the same vppon the booke, with the accustomed duetie to the Priest, and Clarke. And the Priest taking the ringe, shall deliuer it vnto

Of Matrimonie.

unto the man, to put it vppon the fourth finger of the womans lefte hande. And the man, taught by the Priest, shall saye.

With this ring I thee wedde, with my body I thee worship, and with al my worldly goodes I thee endowe. In the name of the father, and of the sonne, and of the holyghost. Amen.

¶ Then the man leauing the ring vppon the fourth finger of the womans lefte hande, the Minister shall saye.

Let vs pray.



Eternall GOD, creatour and preseruer of all mankinde, geuer of all spirituall grace, the aucthour of euerlasting life, sende thy blessinge vpon these thy seruantes, this man and this woman, whom we blesse in thy name, that as Isaac and Rebecca liued faithfullye together, so these persons maye surely perfourme and keepe the vowe and couenaunt betwixt them made, wherof this ringe geuen and receiued, is a token and pledge, and maye euer remaine in perfect loue and peace together, and liue according vnto thy lawes, through Iesus Christ our Lorde.

¶ Then shall the Priest ioine their right handes together and say.

Those whom GOD hath ioyned together, let no man put asunder.

¶ Then

Of Matrimonie.

¶ Then shall the Minister speake vnto the people.



As much as M. and M. haue consented together in holye wedlocke, and haue witnessed the same before God and this company, and therto haue geuen & pledged their trouth eyther to other, and haue declared the same by geuing and receiuing of a ring, and by ioyning of handes, I pronounce that they be man and wife together. In the name of the father, of the sonne, and of the holy ghost. Amen.

¶ And the Minister shall adde this blessing.

GOD the father, God the sonne, God the holye ghost, blesse, preserue, and kepe you. The Lorde mercyfully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you maye so liue together in this life, that in the worlde to come, you may haue life euerlasting. Amen.

¶ Then the Ministers or Clarkes, going to the Lodes Table, shall say or sing this Psalmie folowing.



Blessed are all they that feare the Lorde: and walke in his wayes.

For thou shalt eate the labor of thy handes: O well is thee, and happie shalt thou be.

Thy wife shall be as the fruitfull vine: vppon the walles of thy house.

Thy children like thy Oliue braunches: round about thy table.

Loe thus shall the man be blessed: that feareth the

Of Matrimonic.

the Lorde.

The Lorde from out of Sion shall blesse thee:
that thou shalt see Hierusalem in prosperitie al thy
life longe.

Yea, that thou shalt see thy childzens children:
and peace vpon Israell.

Glozy be to the father. &c. As it was in the. &c.

¶ And els this Psalmes folowing.



God be merciful vnto vs, and blesse vs:
and shewe vs the light of his counte-
naunce, and be mercifull vnto vs.

That thy way may be knownen vpon
the earth: thy sauing health among all
nations.

Let the people praise thee (O God:) yea let all the
people praise thee.

O let the nations reioice and be glad: for thou
shalt iudge the flocke righteously, and gouerne the
nations vpon the earth.

Let the people praise thee (O God:) let all the peo-
ple praise thee.

Then shall the earth bring forth her encrease:
and God, euen our God, shall geue vs his blessing.

God shall blesse vs: and all the endes of the world
shall feare him.

Glozy be to the father. &c. As it was in. &c.

¶ The Psalmes ended, and the man and the woman kneeling
afore the Lordes table, the Priest standing at the table, and
turning his face towarde them, shall say.

Lorde haue mercy vpon vs.

¶ Answer.

Christ haue mercy vpon vs.

¶ Minister.

Lorde haue mercy vpon vs.

¶ i

¶ Our

Of Matrimonie.

Our father which art in heauen. &c.
And leade vs not into temptation.

¶ Aunswere.

But deliuer vs from euill.

¶ Minister.

O Lorde saue thy seruaunt, and thy handmaide.

¶ Aunswere.

Which put their trust in thee.

¶ Minister.

O Lorde sende them helpe from thy holy place.

¶ Aunswere.

And euermore defe nde them.

¶ Minister.

Be vnto them a towre of strength.

¶ Aunswere.

From the face of their enemye.

¶ Minister.

O Lorde heare our prayer.

¶ Aunswere.

And let our crye come vnto thee.

¶ Minister.



God of Abraham, God of Isaac, God of Jacob, blesse these thy seruantes, and sowe the seede of eternall life in their mindes, that whatsoeuer in thy holye worde, they shal profitably learne, they may in deede fulfill the same. Looke O Lorde mercifully vpon them from heauen, and blesse them. And as thou diddest sende thy blessing vpon Abraham and Sara to their great comfort: so bouchsafe to send thy blessing vpon these thy seruantes, that they obeying thy will, and alway being in safetie vnder thy protection, may abide in thy loue vnto their liues end: through Iesu Christ our lord. Amē.
This

Of Matrimonie.

This prayer next folowing ſhalbe omitted, where the woman is paſt childe byrth.

Mercifull Lord & heauenly father, by whose gracious gifte mankynd is encreaſed: we beſeeche thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitfull in procreation of children, and alſo lyue together ſo long in godly loue and honeſty, that they may ſee their childrens children, vnto the thirde and fourth generation, vnto thy prayſe and honour: through Jeſus Chriſt our Lorde. Amen.

G O D, which by thy mightie power haſt made all thinges of nought, whiche alſo after other thinges ſet in order, diddeſt appoint that out of man (created after thyne owne ymage and ſimilitude) woman ſhoulde take her begynnyng: and knitting them together, diddeſt teach that it ſhoulde neuer be lawefull to put a ſunder thoſe, whom thou by matrimonie haddeſt made one. O God whiche haſt conſecrated the ſtate of matrimonie to ſuche an excellent miſtery, that in it is ſignified and repreſented the ſpirituall marriage and vnitie betwixte Chriſt and his Church: Loke mercifullye vppon theſe thy ſeruauntes, that both this manne maye loue his wyfe, according to thy worde (as Chriſte did loue his ſpouſe the Church, who gaue him ſelfe for it, louing and cheryſhing it euen as his owne fleſhe.) And alſo that this woman maye be louing and amiable to her huſbande, as Rachell, wyſe as Rebecca, faythfull and obedient as Sara, and in all quietneſſe, ſobrietie and peace, be a follower of holy and godly matrones. O Lorde bleſſe them both,

Of Matrimonic.

and graunt them to inherite thy euerlasting kingdome : througħ Iesus Chriſt our Lorde. Amen.

¶ Then ſhall the Prieſt ſay.

Almightie God, whiche at the beginning dyd create our fyrſt parentes Adam and Eue, and did ſanctifie and ioyne them together in marriage: poure vpon you the riches of his grace, ſanctifie and bleſſe you, that ye may pleaſe him both in body and ſoule, and liue together in holy loue, vnto your liues ende. Amen.

¶ Then ſhall begin the Communion, and after the Goſpell, ſhalbe ſayde a ſermon, wherein ordinariy, ſo ofte as there is any maryage, the office of a man and wiſe ſhalbe declared, according to hely Scripture: or yf there be no Sermon, the Miniſter ſhall reade this that foloweth.

All ye which be maryed, or which entende to take the holy eſtate of matrimonic vpon you, heare what holy Scripture doth ſay, as touching the duetie of husbandes toward their wiues, and wiues toward their husbandes. Saint Paule in his Epiſtle to the Ephesians the fifth Chapter, doth geue this commaundement to all maryed men.

Ye husbandes loue your wiues, euen as Chriſt loyed the Church, and hath geuen him ſelfe for it, to ſanctifie it, purging it in the fountayne of water, througħ the worde, that he might make it vnto him ſelfe a glorious congregation, not hauing ſpot or wrinkle, or any ſuche thing, but that it ſhoulde be holy and blameleſſe. So men are bounde to loue their owne wiues as their owne bodies.

He that loueth his owne wiſe, loueth him ſelfe. For neuer did any man hate his owne fleſhe, but nouriſheth and cheriſheth it, euen as the Lorde doth
the

Of Matrimonie.

the congregation: for we are members of his body,
of his fleſhe, and of his bones.

For this cauſe ſhall a man leaue father and mother, and ſhall be ioyned vnto his wife, and they two ſhall be one fleſhe. This miſterie is great, but I ſpeake of Chriſt and of the congregation. Neuertheleſſe, let euery one of you ſo loue his owne wife, euen as him ſelfe.

Likewiſe the ſame S. Paule (wryting to the Colloſſians) ſpeaketh thus to all men that be married. Ye men loue your wiues, and be not bitter vnto them. Collo. iij.

Hearc alſo what Sainct Peter the Apoſtle of Chriſt (which was him ſelfe a married man) ſayeth vnto all men that are married. Ye huſbandes, dwell with your wiues according to knowledge, geuing honour vnto the wife, as vnto the weaker beſſell, and as heyres together of the grace of life, ſo that your prayers be not hindered. i. Pet. iij.

Whitherto ye haue heard the duetie of the huſbande towarde the wife.

Nowe likewiſe ye wiues, heare and learne your dueties towarde your huſbandes, euen as it is plainly ſet forth in holy ſcripture.



As S. Paule in the forenamed Epiſtle to the Ephesians, teacheth you thus. Ye women ſubmit your ſelues vnto your owne huſbandes, as vnto the Lord: for the huſbande is the wiues head, euen as Chriſte is the head of the Church. And he is alſo the Sauour of the whole body. Therefore as the Church or congregation is ſubiect vnto Chriſt: ſo likewiſe

Of Matrimonic.

Colloſſ. iij. Let the wiues alſo be in ſubiectiō vnto their owne huſ bandes in all thinges. And againe he ſayeth: Let the wiſe reuerence her huſ bande. And (in his Epistle to the Colloſſians) S. Paule geueth you this Moſt Leſſon. Ye wiues, ſubmit your ſelues vnto your owne huſ bandes, as it is conuenient in the Lorde.

1. Pet. iij.



S. Peter alſo doth inſtruct you very godly thus ſaying: Let wiues be ſubiecte to their owne huſ bandes, ſo that if any obey not the worde, they maye be worne without the worde, by the conuerſation of the wiues, while they beholde your chaſte conuerſation coupled with feare, whole apparell let it not be outward, with broided heere and trimming about with golde, eyther in putting on of gorgeous apparell: but let the hid man whiche is in the heart, be without all corruption, ſo that the ſpिरite be milde and quiet whiche is a precious thing in the ſight of God.

For after this maner (in the olde time) did the holy women which truſted in God apparell themſelues, being ſubiect to their owne huſ bandes: as Sara obeyed Abraham calling him Lorde, whole daughters ye are made, doing well, and being not diſmaide with any feare.

The newe married perſons, the ſame day of their marriage, muſt receiue the holy Communion.

THE order for the visitation of the sicke.

The Priest entring into the sicke mans house, shall say.
Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mans presence, he shall
say, kneelyng downe.



Remember not Lord our iniquities, nor
thiniquities of our forefathers. Spare
us good Lord, spare thy people whom
thou hast redeemed with thy most pre-
cious blood, and be not angrie with

us for ever.

Lord haue mercy vpon us.

Christ haue mercy vpon us.

Lord haue mercy vpon us.

Our father which art in heauen, &c.
And leade us not into temptation.

¶ Aunswere.

But deliuer us from euill. Amen.

¶ Minister.

O Lord saue thy seruauit.

¶ Aunswere.

Which putteth his trust in thee.

¶ Minister.

Sende him helpe from thy holy place.

¶ Aunswere.

And euermore mightely defende him.

¶ Minister.

Let the enemye haue no aduantage of him.

¶ Aunswere.

Nor the wicked appoche to hurt him.

¶ Minister.

Be vnto him (O Lord) a strong towre.

¶ iiii

Aun-

The visitation of the sicke.

¶ Aunswere.

From the face of his enemye.

¶ Minister.

Lozde heare our prayers.

¶ Aunswere.

And let our crye come vnto thee.

¶ Minister.



Lozde loke downe from heauen, behold, visite, and relieue this thy seruaunt: Loke vppon him with the eyes of thy mercy, geue him comfort and sure confidence in thee: Defende him from the daunger of the enemye, and kepe him in perpetuall peace and safetie, through Iesus Chyist our Lozde. Amen.



Care vs almightie and most mercifull God and Sauour. Extend thy accustomed goodnes to this thy seruaunt whiche is griued with sicknes. Visite him, O Lozde, as thou diddest visite Peters wyues mother, and the Captaynes seruaunt. So visite and restore vnto this sicke person his former health (yf it be thy will) or els geue him grace so to take thy visitation, that after this painfull lyfe ended, he maye dwell with thee in lyfe euerlastyng. Amen.

¶ When shall the Minister exhort the sicke person after this fourme, or other lyke.

Dearely beloued, knowe this, that almightie God is the Lozde of lyfe and death, and ouer all thinges to them parteyning, as youth, strength, health, age, weakenesse, and sykenes. Wher.

The visitation of the sicke.

Wherefore, whatsoeuer your sicknes is, knowe you certaynely that it is Gods visitation. And for what cause soeuer this sicknes is sent vnto you, whether it be to trye your pacience for the example of other, and that your sayth may be founde in the day of the Lorde laudable, glorious and honorable, to the encrease of glory, and endlesse felicitie: or els it be sent vnto you to correct and amende in you, whatsoeuer doth offende the eyes of our heauenly father. Knowe you certaynly, that yf you truely repent you of your sinnes, and beare your sicknes patiently, trusting in Gods mercy for his deare sonne Iesus Christes sake, and render vnto him humble thanks for his fatherly visitation, submitting your selfe wholly to his will, it shall turne to your profite, and helpe you forwarde in the right way that leadeth vnto euerlasting lyfe.

CIf the person visited be very sicke, then the Curate maye ende his exhortation in this place.

Take therfore in good worth the chastment of the Lord. For whom the Lord loueth, he chastiseth, yea (as S. Paule sayth) he scourgeth euery sonne whiche he recepueth. If you endure chastisement, he offreth him selfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction, wherof all true children are partakers, then are ye bastardes and not chyliden. Therefore, seyng that when our carnall fathers do correct vs, we reuerently obey them: shall we not nowe muche rather be obedient to our spirituall father, and so lyue? And they for a fewe dayes do chastise vs after their owne pleasure,

The visitation of the sicke.

pleasure: but he doeth chastise vs for our profite, to the intent he may make vs partakers of his holynesse. These wordes good brother are Gods wordes, and written in holy Scripture for our comfort and instruction, that we should patiently and with thankesgeuing, beare our heauenly fathers correction, whensoever by any maner of aduersitie it shall please his gracious goodnes to visite vs. And there shoulde be no greater comforte to Christian persons, then to be made like vnto Christ by suffering patiently aduersities, troubles, and sicknesses. For he him selfe went not by to ioye, but fyrst he suffered payne, he entred not into his glory, before he was crucified. So truely our way to eternall ioy, is to suffer here with Christ, and our doye to enter into eternall life, is gladly to dye with Christ, that we maye ryse agayne from death, and dwell with him in euerlasting lyfe. Howe therfore taking your sickenes whiche is thus profitable for you, patiently: I exhort you in the name of God, to remember the profession which you made vnto God in your Baptisme. And forasmuche as after this lyfe, there is accompte to be geuen vnto the righteous iudge, of whom al must be iudged without respect of persons: I require you to examine your selfe, and your state both toward God & man, so that accusing and condempnyng your selfe for your owne faultes, you may finde mercy at our heauenly fathers hande for Christes sake, and not be accused and condemned in that fearefull iudgement. Therfore I shall shortly rehearse the articles of our fayth, that ye maye knowe whether you do beleue as a Christian man should, or no.

C Here.

The visitation of the sicke.

¶ Here the Minister shall rehearse the Articles of the faith, saying thus.

Doest thou beleue in God the father almightie?

¶ And so forth as it is in Baptisme.

¶ Then shall the Minister examine whether he be in charitie with all the world: Exhorting him to forgeue from the botome of his heart, all persons that haue offended him: and yf he haue offended other, to aske them forgeuenes. And where he hath done iniurie or wronge to any man, that he make amendes to the vttermost of his power. And yf he haue not afore disposed his goodes, let him then make his will. But men must be ofte admonished, that they set an order for their temporall goodes and landes, when they be in health. And also declare his debtes what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnes of his errecutours.

These wordes before rehearsed, may be saide before the Minister beginne his prayer, as he shall see cause.

The Minister may not forget, nor omit to moue the sicke person, and that moste earnestlye, to liberalitie towarde the poore.

Here shall the sicke person make a speciall confession, if he feele his conscience troubled with any waightie matter. After which confession, the Priest shall absolue him after this sorte.



Our Lorde Iesus Christ, who hath left power to his Churche, to absolue all sinners, whiche truely repent and beleue in him, of his great mercy forgeue thee thine offences: & by his auctoritie committed to me, I absolue thee from all thy sinnes, in the name of the father, and of the sonne, and of the holy ghost. Amen.

And

The visitation of the sicke.

¶ And then the Priest shall say the Collect following.

¶ Let vs pray.



Most mercifull **G O D**, whiche according to the multitude of thy mercies, doest so put away the sins of those which truly repent, that thou remembrest them no more: open thine eye of mercy vpon this thy seruant, who moste earnestly desireth pardon and forgiveness. Renue in him moste louing father, whatsoeuer hath bene decayed by the fraude and malice of the deuill, or by his owne carnall will and frailenes: preserve and continue this sicke member of the bntie of thy Church: consider his contrition, accept his teares, assuage his paine, as shalbe seene to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour: through the merites of thy moste dearely beloued sonne Iesus Christe. Amen.

¶ Then the Minister shall saye this Psalm.

In te domi-
ne speraui.
Psal. 71.



In thee **O** Lorde haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me into thy righteousness, encline thine eare vnto me, and saue me.

Be thou my stronge holde (wherevnto I maye alway resort:) thou hast promised to helpe me, for thou art my house of defence and my castell.

Deliuer

The visitation of the sicke:

Deliuier me (O my God) out of the hande of the
vngodly: out of the hand of the vnrightheous and
cruell man.

For thou (O Lorde God) art the thing that I
long for: thou art my hope euen from my youth.

Through thee haue I bene holden by euer sence
I was borne: thou art he that toke me out of my
mothers wombe, my prayse shall alway be of thee.

I am become as it were a monster vnto many:
but my sure trust is in thee.

O let my mouth be filled with thy prayse: that
I may sing of thy glory, & honour all the day long.

Cast me not away in the time of age: forsake me
not when my strength fayleth me.

For mine enemies speake agaynst me, and they
that lay wayte for my soule, take their counsaile
together, saying: GOD hath forsaken him, per-
secute him, and take him, for there is none to deli-
uer him.

Go not farre fro me, O God: my God hast thee to
helpe me.

Let them be confounded and peryshe, that are
agaynst my soule: let them be couered with shame
and dishonour, that seeke to do me euill.

As for me, I will patiently abyde alway: and
will prayse thee more and more.

My mouth shall dayly speake of thy righteous-
nes and saluation: for I knowe no ende therof.

I will go forth in the strength of the Lorde God:
and will make mention of thy righteousness only.

Thou (O God) hast taught me from my youth
by vntill now: therefore I will tell of thy won-
derous workes.

Forsake

The visitation of the sicke.

Forlake me not (O God) in mine olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, & thy power to all them that are yet for to come.

Thy righteousness (O God) is very high, and great thinges are they that thou hast done: O God who is like vnto thee?

O what great troubles and aduersities hast thou shewed me: and yet dyddest thou tourne and refreshe me, yea and broughtest me from the deepe of the earth agayne.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I prayse thee and thy faythfulness (O God) playing vpon an instrument of musicke: vnto thee will I syng vpon the Harpe, O thou holy one of Israell.

My lippes will be fayne, when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousness all the day long: for they are confounded & brought vnto shame, that seeke to do me euill.

Glozy be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is now, and euer shalbe: world without ende. Amen.

¶ Adding this.

Sauour of the world saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs we beseeche thee, O God.

¶ Then shall the Minister say.

The

The visitation of the sicke.



He almightie Lorde, whiche is a most strong towre to all them that put their trust in him, to whom all thinges in heauen, in earth, and vnder earth, do bowe and obey, be nowe and euermore thy defence, and make thee knowe and feelee, that there is no other name vnder heauen geuen to man, in whom, and through whom, thou mayest receiue health and saluation, but onely the name of our Lorde Iesus Christ. Amen.

The Communion of the sicke.



As much as all mortall men be subiect to many sodaine perilles, diseases, and sicknesses, and euer vncertaine what time they shall depart out of this life: Therefore, to thintent they may be alwayes in a redynes to dye, whensoever it shall please almightie God to call them, the Curates shall diligentlye from time to time, but specially in the plague tyme, exhort their parishioners to the ofte receiuing in the Church of the holy Communion of the bodie and bloud of our Sauoure Christ. Which yf they do, they shall haue no cause in their sodaine visitation to be vquieted for lacke of the same. But if the sicke person be not able to come to the Church, and yet is desirous to receiue the Communion in his house, then he muste geue knowledg ouer night, or els early in the morning to the Curate, signifying also howe many be appointed to communicate with him. And hauing a conuenient place in the sicke mans house, where the Curate may reuerently minister, and a good number to receiue the Communion with the sicke person, with all thinges necessary for the same, he shall there minister the holy Communion.

The Communion of the sicke.

¶ The Collect.

Almightie euerliuing **G O D**, maker of man-kinde, whiche doest correct those whom thou doest loue, and chastisest euery one whom thou doest receiue: we beseeche thee to haue mercy vpon this thy seruauent visited with thy hande, and to graunt that he may take his sickness patiently, and recouer his bodily health (if it be thy gracious wil) and whensoever his soule shall depart from the bodye, it maye be without spot presented vnto thee: through Iesus Christ our Lorde. Amen.

¶ The Epistle.



My sonne, despise not the correction of the Lorde, neyther fainte when thou arte rebuked of him: for whom the Lorde loueth, him he correcteth, yea and he scourgeth euery sonne, whom he receiueth.

¶ The Gospell.



Verilye verilye I say vnto you, he that heareth my word, and beleueth on him that sent me, hath euerlasting life, and shall not come vnto damnation, but he passeth from death vnto life.

At the time of the distribution of the holy Sacrament, the Priest shall first receiue the Communion him selfe, and after minister vnto them that be appointed to Communicate with the sicke.

But if any man, eyther by reason of extremitie of sickness, or for lacke of warning in due time to the Curate, or for lacke of companye to receiue with him, or by any other iust impediment, do not receiue the Sacrament of Christes

At the buriall of the dead.

As his body and blood, then the Curate shall instruct him, that yf he do truly repent him of his sinnes, and stedfastly beleue that Iesus Christ hath suffred death vpon the crosse for him, and shedde his blood for his redemption, earnestly remembering the benefites he hath thereby, and geuing him hartie thanks therfore, he doth eate and drinke the body and blood of our Saviour Christ profitably to his soules health, although he do not receiue the Sacrament with his mouth.

When the sicke person is visited, and receiueth the holye Communion all at one time, then the Priest for more expedition, shall cutte off the fourme of the visitation at the Psalme (In thee O Lorde haue I put my trust) and go straight to the Communion.

In the time of plague, swette, or suche other like contagious times of sicknesse, or diseases, when none of the parische or neighbours can be gotten to communicate with the sicke in their houses, for feare of the infection, vpon speciall request of the diseased, the Minister may alonely communicate with him.

The order for the buriall of the dead.

The Priest meeting the Corps at the Church stile, shall say, or els the Priestes and Clarkes shall sing, and so go eyther vnto the Church, or towards the graue.



I Am the resurrection and the life
(sayeth the Lorde.) He that beleueth
in me, yea though he were dead,
yet shall he liue. And whosoever
liueth and beleueth in me, shall not
dye for euer.

John. xi.

¶ i

I knowe

At the buriall of the dead.

John. xix.



Knowe that my redeemer liueth, and that I shall rise out of the earth in the laste daye, and shalbe couered againe with my skinne, and shall see God in my fleshe, yea and my selfe shall beholde him, not with other, but with the same eyes.

i. Tim. vi.



Iob. i.

¶ I brought nothing into this worlde, neyther may we carry anye thing out of this worlde. The Lorde geueth, and the Lord taketh away. Euen as it hath pleased the Lorde, so commeth thinges to passe, blessed be the name of the Lorde.

¶ When they come to the graue, whiles the Corpes is made readye to be laide into the earth, the Priest shall saye, or the Priest and Clarkes shall sing.

Iob. ix.



An that is bozne of a woman, hath but a short time to liue, and is full of miserie, he commeth bp, and is cut downe like a flowre. He fleeth as it were a shadowe, and neuer continueth in one staye. In the middelt of life we be in death. Of whom may we seeke for succour but of thee, O Lorde, whiche for our sinnes iustly art displeased? Yet O Lorde God most holy, O Lorde moste mightie, O holy and most mercifull sauour, deliuer vs not into the bitter paynes of eternall death. Thou knowest Lorde the secretes of our hartes but not by thy mercifull eyes to our prayers, but spare vs Lorde moste holye, O God moste mightie, O holye and mercifull Sauour, thou moste worthy iudge eternall, suffer vs not at our last houre for anye paynes

At the buriall of the dead.

paynes of death to fall from thee.

¶ Then while the earth shalbe cast vpon the body, by some standing by, the Priest shall say.



Esasmuche as it hath pleased almightie God of his great mercy, to take vnto him selfe the soule of our deare brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certayne hope of resurrection to eternall life, through our Lorde Jesus Christ, who shall chaunge our vyle body, that it may be like to his glorious body, according to the mightie working, whereby he is able to subdue all thinges to him selfe.

¶ Then shall be sayde or song.



Harde a voyce from heauen, saying vnto me: Write, from henceforth, blessed are the dead which dye in the Lord. Euen so sayeth the spirite, that they reste from their labours.

¶ Then shall folowe this lesson, taken out of the. xv.
Chapter to the Corinthians, the first Epistle.



Christ is risen from the dead, and become the fyrst fruites of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all dye, euen so by Christ shall all be made

At the buriall of the dead.

made alyue, but euery man in his owne order,
The fyrst is Chyistes at his comming. Then com-
meth the ende, when he hath deliuered by the
kyngdome to God the father, when he hath put
downe all rule, and all aucthoritie and power. For
he must raygne till he hath put all his enemies
vnder his feete. The last enemy that shalbe destroy-
ed is death: for he hath put all thinges vnder his
feete. But when he saith, all thinges are put vn-
der him, it is manifest that he is excepted whiche
did put all thinges vnder him. When all thinges
are subdued vnto him, then shall the sonne also
him selfe be subiect vnto him that put all thinges
vnder him, that God may be all in all. Els what
do they which are baptised ouer the dead, if the dead
rype not at all? Why are they then baptised ouer
them? yea, and why stande we alway then in ieo-
pardie? By our reioysing which I haue in Christ
Jesu our Lorde, I dye dayly. That I haue fought
with beastes of Ephesus after the maner of men,
what auauntageth it me, yf the dead rype not a-
gayne? Let vs eate and drinke, for to morowe we
shall dye. Be not ye deceyued. Euill wordes cor-
rupte good maners. Awake truely out of sleepe,
and sinne not. For some haue not the knowledge
of God. I speake this to your shame. But some
man will say: howe arype the dead? With what
body shall they come? Thou foole, that which thou
sowest, is not quickened except it dye. And what
sowest thou? Thou sowest not that body that shall
be, but bare corne, as of weate, or some other, but
God geueth it a body at his pleasure, to euery seede
his owne bodge. All fleshe is not one maner of
fleshe.

At the buriall of the dead.

fleshe. But there is one maner of fleshe of men, another maner of fleshe of beastes, another of fishes, another of birdes. There are also celestiall bodyes, and there are bodyes terrestiall. But the glorie of the celestial is one, and the glory of the terrestiall is another. There is one maner glorie of the Sunne, and another glory of the Moone, and another glory of the starres: For one starre differeth from another in glory. So is the resurrection of the dead. It is sown in corruption, it riseth againe in incorruption. It is sown in dishonour, it riseth againe in honour. It is sown in weakenes, it riseth againe in power. It is sown a naturall bodie, it riseth againe a spirituall bodie. There is a naturall body, and there is a spirituall body, as it is also written: the first man Adam was made a liuing soule, and the last Adam was made a quickening spirite. Howebeit, that is not firste whiche is spirituall, but that whiche is naturall, and then that whiche is spirituall. The firste man is of the earth, earthie. The second man, is the lord from heauen heauenly. As is the earthie, suche are they that be earthie. And as is the heauenly, suche are they that be heauenly. And as we haue borne the ymage of the earthy, so shal we beare the image of the heauenly. This say I brethren, that flesh and bloud cannot inherite the kingdome of God, neither doth corruption inherite vncorruption. Beholde, I shewe you a mistery. We shal not all sleepe: but we shal all be chaunged, & that in a moment, in the twinkling of an eye by the last trumpe. For the trumpe shal blowe, and the dead shal rise incorruptible, and we shal be chaunged. For this cor-
ruptible

At the buriall of the dead.

ruptible, must put on incorruption, and this mortall must put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie: then shalbe brought to passe the saying that is wrytten. Death is swallowed by in victorie: Death where is thy sting? Hell where is thy victorie? The sting of death is sinne, and the strength of sinne is the lawe. But thanks be vnto God whiche hath geuen vs victorie through our Lorde Iesus Christe. Therefore my deare brethren, be ye stedfast and immouable, alwayes riche in the worke of the Lorde, forasmuche as ye knowe howe that your labour is not in vaine in the Lorde.

¶ The Lesson ended, the Priest shall say.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

¶ Answer.

But deliuer vs from euill. Amen.

¶ The Priest.



Almightie God, with whom do liue the spirites of them that departe hence in the lord, and in whom the soules of them that be elected, after they be deliuered from the burthen of the fleshe, be in ioy and felicitie. We geue thee hartie thanks, for that it hath pleased thee to deliuer this R. our brother out of the miseries of this sinfull world: beseeching thee that it

At the buriall of the dead.

it may please thee of thy gracious goodnes, shortly to accomplishe the number of thine elect, and to haue thy kingdome, that we with this our brother, and all other departed in the true fayth of thy holy name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euerlasting glory. Amen.

¶ The Collect.



Mercifull God, the father of our Lorde Iesus Christe, who is the resurrection and the life, in whom whosoever beleueth shall liue though he dye. And whosoever liueth and beleueth in him, shall not dye eternallye: who also taught vs (by his holy Apostle Paule) not to be sorry as men without hope for them that sleepe in him: We meekely beseeche thee (O father) to rayse vs from the death of sinne, vnto the lyfe of righteousness: that when we shall depart this life, we may rest in him, as our hope is, this our brother doth: and that at the generall resurrection in the last day, we may be founde acceptable in thy sight, and receyue that blessing whiche thy welbeloued sonne shall then pronounce to all that loue and feare thee, saying: Come ye blessed chyl dren of my father, receyue the kingdome prepared for you from the beginning of the worlde. Graunt this we beseeche thee O mercifull father, through Iesus Christ our mediator and redeemer. Amen.

The thankes geuing

of vvomen after Childe byrth, com-
monly called the Churching
of women.

The woman shall come into the Church, and there shall kneele downe in some conuenient place, nygh vnto the place where the Table standeth: and the Priest standing by her, shall say these wordes or suche lyke, as the case shall require.



As muche as it hath pleased almighty God of his goodnes, to geue you safe deliuerance, and hath preserved you in the great daunger of chylde byrth, ye shall therefore geue hartie thankes vnto God, and pray.

Then shall the Priest say this Psalm.



Haue lyfted vp mine eyes vnto the hylles: from whence commeth my helpe.

My helpe commeth euen from the Lorde: whiche hath made heauen and earth.

He will not suffer thy foote to be moued: and he that kepeth thee will not sleepe.

Beholde he that kepeth Israell: shall neyther slumber nor sleepe.

The Lorde him selfe is thy keper: the Lorde is thy defence vpon thy right hande.

So

Churching of vvomen.

So that the Sunne shal not burne thee by day:
neither the Moone by night.

The Lorde shal p̄serue thee from all euill: yea,
it is euen he that shal kepe thy soule.

The Lorde shal p̄serue thy going out, and thy
comming in: from this time forth for euermore.

Gloꝛy be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

¶ Aunswere.

But deliuer vs from euill. Amen.

¶ Priest.

O Lorde saue this woman thy seruant.

¶ Aunswere.

Which putteth her trust in the.

¶ Priest.

Be thou to her a stronge towꝛe.

¶ Aunswere.

From the face of her enemye.

¶ Priest.

Lorde heare our prayer.

¶ Aunswere.

And let our crye come vnto thee.

¶ Priest.

Let vs pray.

¶ b

O Almightye

Churching of vvomen.



Almightie God, which hast deliue-
red this woman thy seruaut from
the great paine and perill of childe
birth: Graunt we beseeche thee
(moste mercyfull father) that she
through thy helpe, may both faith-
fully liue and walke in her vocation, according to
thy will in this life present, and also may be par-
taker of euerlasting glory in the life to come, tho-
rough Iesus Christ our Lorde. Amen.

The woman that commeth to geue her thanks, muste
offer accustomed offrings. And if there be a Communion,
it is conuenient that she receiue the holy Communion.

20 A Commination against sinners,
with certaine prayers to be vsed
diuers times in
the yere.

After Morning prayer, the people being called together
by the ringing of a bell, and assembled in the Church, the
Englishe Letany shalbe saide after the accustomed maner.
Which ended, the Priest shall go into the Pulpit, and saye
thus.



Bethzen, in the primatiue Church
there was a godly discipline, that
at the beginning of Lent, such per-
sons as were notorious sinners,
were put to open penance, and
punished in this worlde, that their
soules might be saued in the day of the Lorde, and
that

A Commination.

that others admonished by their example, might be more afraide to offende. In the steede whereof, vntill the saide discipline may be restored againe (which thing is much to be wished) it is thought good, that at this time, in your presence shoulde be read the general sentences of Gods cursing against impenitent sinners, gathered out of the .xxvii. Chapter of Deuteronomie, and other places of Scripture. And that ye shoulde aunswere to euery sentence Amen, to the intent, that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentaunce, and may walke more warely in these dangerous dayes, fleing from suche vices, for the which ye affirme with your owne mouthes, the curse of God to be due.

Curled is the man that maketh any carued or molten Image, an abomination to the Lorde, the worke of the handes of the craftes man, and putteth it in a secrete place to worship it.

And the people shall aunswere and say.

Amen.

Minister.

Curled is he that curleth his father and mother.

¶ Aunswere.

Amen.

¶ Minister.

Curled is he that remoueth away the marke of his neighbours lande.

¶ Aunswere.

Amen.

¶ Minister.

A Commination.

¶ Minister.

Curled is he that maketh the blinde to go out of his way.

¶ Aunswere.

Amen.

¶ Minister.

Curled is he that letteth in iudgement the right of the straunger, of them that be fatherlesse, and of widowes.

¶ Aunswere.

Amen.

¶ Minister.

Curled is he that smiteth his neighbour secretly.

¶ Aunswere.

Amen.

¶ Minister.

Curled is he that lyeth with his neighbours wife.

¶ Aunswere.

Amen.

¶ Minister.

Curled is he that taketh rewarde to slay the soule of innocent bloud.

¶ Aunswere.

Amen.

¶ Minister.

Curled is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lorde.

¶ Aunswere.

Amen.

¶ Minister.

Curled are the unmercifull, the fornicatours and adulterers,

A Commination.

adulterers, and the couetous personnes, the worshippers of Images, slanderers, drunkardes, and extortioners.

¶ Answer.

Amen.

¶ Minister.



Owe, seing that all they be accursed (as Psal. 118.
the Prophet Dauid beareth witnesse)
whiche do erre and go astraye from the
commaundementes of God: let vs (re-
membryng the dreadful iudgment han-
ging ouer our heades, and being alwaies at hande
retourne vnto our Lorde God, with all contrition
and meekenes of hart, bewayling and lamenting
our sinfull life, knowledging and confessing our
offences, and seeking to bring forth worthy frui-
tes of penance. For nowe is the axe put vnto the Math. 3.
roote of the trees, so that euery tree which bring-
eth not forth good fruite, is hewen downe, and
cast into the fyre. It is a fearefull thing to fall into Heb. 10.
the handes of the liuing GOD: he shall pcur
downe rayne vpon the sinners, snare, fyre and Psal. 10.
brimstone, storme and tempest, this shall be their
portion to drinke. For loe, the Lorde is comen Esa. 26.
out of his place to visite the wickednesse of suche
as dwell vpon the earth. But who may abyde the Psal. 3.
day of his comming? who shall be able to endure
when he appeareth? His fame is in his hande, Math. 3.
and he will purge his floore, and gather his
wheate into the barne, but he wil burne the chaffe
with vnquencheable fyre. The day of the Lord com- 1. Thess. 5.
meth as a theefe vpon the night, and when men
shall say peace, and all thinges are safe, then shall
sodainly

A Commination.

Rom. 2. **Exod. 1.** **Math. 25.** **2. Cor. 6.** **John. 9.** **Math. 25.** **Isay. 1.** **Exe. 28.**

todaynely destruction come vppon them, as sorowe
 commeth vpon a woman trauayling with childe,
 and they shall not escape: then shall appeare the
 wrath of God in the day of vengeance, which ob-
 stinate sinners, through the stubbernes of theyr
 hart, haue heaped vnto them selfe, whiche despised
 the goodnes, patience, and long sufferance of God,
 when he called them continually to repentaunce.
 Then shall they call vpon me saith the Lorde, but
 I will not heare: they shall seeke me early, but
 they shall not finde me, and that because they hated
 knowledge, and receyued not the feare of the Lord,
 but abhorred my counsaile, and despised my cor-
 rection: then shall it be to late to knocke, when the
 doore shall be shut, and to late to cry for mercy, when
 it is the time of iustice. O terrible voyce of most
 iust iudgement, whiche shall be pronounced vpon
 them, when it shall be sayde vnto them: Go ye cur-
 sed into the fyre euerlasting, whiche is prepared for
 the deuill and his Angels. Therfore brethren take
 we hede betime, while the day of saluation lasteth,
 for the night commeth when none can worke: but
 let vs while we haue light, beleue in the light, and
 walke as the children of the light, that we be not
 caste into vtter darkenes, where is weeping and
 gnashyng of teeth. Let vs not abuse the goodnes
 of God, whiche calleth vs mercifully to amende-
 ment, and of his endlesse pitie promiseth vs for-
 geuenes of that whiche is past, yf (with a whole
 minde and true hart) we retourne vnto him. For
 though our sinnes be red as scarlet, they shall be as
 white as snowe: and though they be like purple,
 yet shall they be as white as wolle. Tourne you
 cleane

A Commination.

cleane (sayeth the Lorde) from all your wickednes,
and your sinne shall not be your destruction. Caste
away from you all your vngodlynes, that ye haue
done, make you newe heartes and a newe spirite.
Wherefore will ye dye, O ye house of Israel: seeing
that I haue no pleasure in the death of him that
dieth, (saith the Lorde God.) Turne you then, and
you shall liue. Although we haue sinned, yet haue
we an aduocate with the father, Iesus Christe the
righteous, and he it is that obtaineth grace for
our sinnes, for he was wounded for our offences,
and smitten for our wickednes. Let vs therefore re-
turne vnto him, who is the mercifull receiuer of
all true penitent sinners, assuring our selve, that he
is redye to receiue vs, and moste willing to pardon
vs, if we come to him with faithfull repentance,
yf we will submit our selues vnto him, and from
henceforth walke in his wayes, if we will take his
easie yoke and light burden vpon vs, to folcwe him
in lowlines, patience, and charitie, and be ordred by
the gouernaunce of his holy spirit, seeking alwaies
his glory, and seruing him duely in our vocation
with thankes geuing. This if we do, Christe will
deliuer vs from the curse of the law, & from the ex-
treme maledictiō which shal light vpon them that
shalbe set on the left hand, and he will set vs on his
right hand, & geue vs the blessed benediction of his
father, commaunding vs to take possession of his
glorious kingdome, vnto the whiche he boughsafe
to bring vs all, for his infinite mercie. Amen.

¶ Then shall they all knéele vpon their knees, and the Priestes
and Clarke kneeling (where they are accustomed to saye the
Letany) shall say this Psalm.

Haue

1. Iohn. 2.

Esay. 53.

Math. 11.

Math. 25.

Miserere
mei deus.
Psal. 51.



A Commination.

Alie mercy vppon me (O God) after
thy great goodnes: according to the
multitude of thy mercies, do away
mine offences.

Wathe me thzoughly fro my
wickednes: and clense me from my
sinne.

For I knowledg my faultes: and my sinne is
euer before me.

Against thee onely haue I sinned and done this
euill in thy sight: that thou mightest be iustified
in thy saying, and cleare when thou art iudged.

Beholde I was shapen in wickednes: and in
sinne hath my mother conceyued me.

But loe, thou requirest trueth in inwarde par-
ties: and shalt make me to vnderstande wisdom
secretely.

Thou shalt purge me with Ilope, and I shalbe
cleane: thou shalt washe me, and I shalbe whiter
then snowe.

Thou shalt make me heare of ioye and gladnes:
that the bones which thou hast broken maye re-
ioyce.

Turne thy face from my sinnes: and put out all
my misdeedes.

Make me a cleane heart (O God:) and renue a
right spirite within me.

Cast me not away from thy ptesence: and take
not thy holy spirite from me.

O geue me the comfort of thy helpe againe: and
stablish me with thy free spirite.

Then shall I teache thy wayes vnto the wicked:
and sinners shalbe conuered vnto thee.

Deliuert

A Commination.

Deliver me from bloudgiltinesse (O God) thou
that art the God of my health: and my tongue shall
sing of thy righteousness.

Thou shalt open my lippes (O Lorde:) my
mouth shall shewe thy prayse.

For thou desirest no sacrifice, els woulde I geue
it thee: but thou delightest not in burnt offringes.

The sacrifice of God is a troubled spirite: a bro-
ken and a contrite harte (O God) shalt thou not
despise.

O be fauourable and gracious vnto Sion:
bulde thou the walles of Jerusalem.

Then shalt thou be pleased with the sacrifice of
righteousnes, with the burnt offerings and ob-
lations: then shall they offer yong bullockes vpon
thine autler.

Glozy be to the father, and to the sonne: &c.

As it was in the beginning, is now. &c.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

¶ Aunswere.

But deliver vs from euill. Amen.

¶ Minister.

O Lorde saue thy seruantes.

¶ Aunswere.

Which put their trust in thee.

¶ Minister.

Sende vnto them helpe from aboue.

¶ Aunswere.

And euermore mightily defende them:

¶ Minister.

A Commination.

¶ Minister.

Helpe vs O God our Saviour.

¶ Aunswere.

And for the glory of thy names sake deliuer vs, be mercifull vnto vs sinners for thy names sake.

¶ Minister.

O Lorde heare our prayers.

¶ Aunswere.

And let our crie come vnto thee.

¶ Let vs pray.



Lorde we beseeche thee mercifullpe heare our prayers, and spare all those whiche confesse their synnes vnto thee, that they (whose consciences by synne are accused) by thy mercifull pardon may be absolued through Christ our Lorde. Amen.



Moste mightie God and mercifull father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne, and be saued: Mercifullly forgeue vs our trespasses, receyue and comfort vs, whiche be greued and weryed with the burthen of our sinne. Thy propertie is to haue mercy, to thee only it appertaineth to forgeue sinnes, spare vs therfore good Lorde, spare thy people whom thou hast redeemed. Enter not into iudgement with thy seruantes, whiche be vyle earth and miserable sinners, but so turne thine yre from
from

A Commination.

from vs whiche meekely knowledg our bilenesse,
and truly repent vs of our faultes. So make haste
to helpe vs in this worlde, that we may euer liue
with thee in the worlde to come, through Iesus
Christ our Lorde. Amen.

¶ Then shall the people say this that foloweth, after the
Minister.



Turne thou vs, O good Lorde, and
so shall we be turned. Be fauoura-
ble (O Lorde) be fauourable to thy
people, which turne to thee in wee-
ping, fasting, and praying, for thou
art a mercifull God, full of compas-
sion, long suffering, & of a great pitie. Thou sparest
when we deserue punishment, and in thy wrath
thinkest vpon mercie. Spare thy people good
Lorde, spare them, and let not thine he-
ritage be brought to confusion, heare
vs, O Lorde, for thy mercye is
great, & after the multitude
of thy mercies looke
vpon vs.

(.v.)

FINIS.

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